





A
PARAPHRASE
ON THE
PSALTER
OR
PSALMS
OF
DAVID,

Pointed as they are to be Sung or Said in
CHURCHES.

By *WILLIAM NICHOLLS*, D.D.

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The Third Edition.

L O N D O N: Printed by *J. B.* for *R. Bonwicke* and *Richard Wilkin* in *St. Paul's Church-yard*; *J. Walshoe* and *Tho. Ward* in the *Temple*; *T. Goodwin*, *M. Worron*, and *B. Tooke* in *Fleet-street*; *J. Nicholson* in *Little-Britain*; and *S. Manship* and *R. Smith* near the *Royal Exchange*. 1716.

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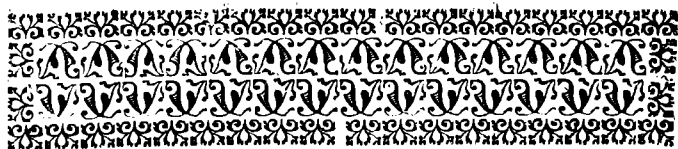
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To the Right Honourable
CHARLES Lord Halifax.

My LORD,
YOUR Lordship, 'among
Your many excellent Qua-
lifications, being a great
Judge, and withal a great Master
in Poetry, has drawn many Ad-
dresses to you, for your Patronage
of Performances, that way. I am
confident You never had a nobler
Collection of Poems laid before
You, than I here bring You. In-
deed they being obscured under
a verbal Translation, do not shine
forth with that Lustre which they
might. But even in this their or-
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The Dedication.

dinary Dress, Their divine Original, Their great Antiquity, The noble Images and uncommon Thought which They abound with, and withal Their inimitable Spirit of Piety, must needs make them to be highly esteemed by Your Lordship's consummate Judgment. My Relation to a Family of which You are so illustrious a Branch, has imboldened me to address them to You, in token of the great Esteem which is owing from,

My LORD,

Your Honour's most Dutiful

and Obedient Servant,

WILL. NICHOLLS,

T O T H E R E A D E R.

Courteous Reader,

I *Here present thee with a Comment upon the Psalms, according to the Common-Prayer-Book Translation ; which, as many have been taught to vilify and calumniate, so few have been instructed how to understand : And it being by the Wisdom of the Church, thought fit to be made a Part of our Publick Devotion, it will not be an improper Task in one of my Profession, to give thee what Information I am able towards the better understanding the subject Matter, the Scope and Tenour, and the many casual Expressions in these sacred Hymns, which may not be so obvious to common Understandings.*

Many of our Dissenting Brethren have very furiously attacked this Translation, for several gross Faults contained therein ; not that they have really proved them to be such, but perhaps they have thought them to be so, because they did not exactly agree with the last Translation ; which, by the way, they have as much overvalued, as they have under-valued this. For as we must own there may be some Passages which are not so exactly done in this old Translation ; so we may truly say, if one had a Mind to be over-critical, one might, by way of Reprizal, shew as many in the New One, I mean of the Psalms ; for I have only to do with That. For I do not take that Version to be the most exact Performance in its Kind. For it carries, from the Beginning to the End, one gross Fault, and that is a Reddition too nicely literal, which makes it Hebrew still, as in English Words, and hardly to be understood without a Paraphrase. Nay, it almost religiously follows one of the worst Versions, that is, Arius Montanus's Interlinear, who has only spoil'd Pagnin's, by an affected Preciseness always to translate according to the first and most common Sense of the Hebrew Words. Another Fault the last Translators fell into, by not observing the Rule which was given them by the King, viz. That the ordinary Bible, read in English,
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To the READER.

commonly called the *Bishops Bible*, should be followed, and as little altered as the Original would permit. Now the *Bishops Bible* (in the *Psalms* especially) was little different from Coverdale's. The Reviewers in Queen Elizabeth's Time, when that Translation was made, not thinking it decent to go too far from the Common-Prayer-Book Translation, by which great Offences and Exceptions might be created, which they were so prudent as not to go about unnecessarily to spirit up. But our last Set of Translators seem'd resolved to alter, for pure Alteration sake, when no Manner of Occasion required it, leaving out as much English Phrase, and bringing in as much Hebrew, as ever they could; whether it were to recommend their Skill in the Hebrew Critick, or whether they had any other Design in View, I cannot tell. But to give the Reader a Taste of their Performance, and how much they have mended the old Translation: It must be observed, 1st, That a great Number of the Alterations are only Changes of one synonymous Word for another, as Wicked for Ungodly: Hasten after other Gods, for run after (which, by the way, is much worse:) Too strong for me, for too mighty for me: Righteousness for Righteous Dealing: Pay my Vows for perform my Vows: Thy Rod and thy Staff they comfort me, (which is hardly English) for thy Rod and thy Staff comfort me: Learn me, for teach me: Blessed be the Lord, for praised be the Lord, &c. Now the greatest Bulk of the Alterations are of this Kind. 2^{dly}, They oftentimes make the plain Sense of the old Translation obscure, by keeping to the Hebrew Phrase, as *Psal.* 264. For where the Sense is plain and determinate in the old Translation, I have not dwelt with vain Persons, it is made very uncertain in the New, I have not sat with vain Persons: And so again, what the old Translation expresses plainly, Have Fellowship with the Deceitful, the New makes obscure, by rendering Go in with the Dissemblers: And so again, for walk innocently, which is a good Translation and a proper Phrase, they change for walk in my Integrity, which is scarce either.

The Lot is fallen to me in a fair Ground, is intelligible to an ordinary Reader, but, The Lines are fallen unto me in pleasant Places, is not to be understood without a Comment. And indeed so many Particulars there are, in which our Common-Prayer-Book Translation does exceed the other, that Dr. Hammond, in his Comment, has been forced to translate back again the New Translation into the Words of the Old, or very near it, in a hundred Places; and I could, with Ease, double the Number, upon just Grounds. To which, if we add, that even in those Places in which the New Translation has the Advantage of the Old, the Old Translation is supported by the Authority of some of the best Hebrew Criticks, Munster, Castalio, &c. (as a * Learned Gentleman has lately shewn;) certainly this Version, which we use in our Service, may pass without Reprehension, if it may not be allow'd to receive its Commendations, which in many Particulars I am sure it may justly put in its Plea for. And indeed the Clamours which have been raised against it, have been chiefly owing to the Indiscretion of the Authors of the

New

* Holy David.
David and his old
English Translators
cleared, &c. Lond.
1706.

TO the READER.

New Version, who unnecessarily altered too much. For ever since that Time, many of the the People have took the Common-Prayer-Book Translation to be only a Piece of old Popish Trumpery, which even the Members of our own Church could not justify, by their making such a World of Emendations in it: Esteeming that only to be the pure Word of God, which came out of the Mint of the last Translators. So much for the Vindication of the Old Translation.

And now I beg Leave to add a Word or two, of the Reasons which induced me to the Publishing this Paraphrase upon it. And first I thought it would conduce to the Removal of the Prejudices which have been taken up against this Version, when it should be seen by the Paraphrase, that the Passages of the old Version agreed as well or better with the Context, and the Tenor of the Psalm, than the Alterations made in the New. Secondly, I was willing to let the Members of our own Church, (especially those who attend upon the daily Service) into a better Understanding of these sacred Hymns, which in their publick Devotion they constantly recite. For 'tis to be lamented, that many, who by constant reading of the Psalms, have learned most of them by Heart, yet they do not understand any thing, either of the Design of each Psalm, or the Connexion of one Verse with the preceding or following, or of the Meaning of particular Expressions, Allusions, &c. which are absolutely necessary to a reaching of the true Meaning thereof.

But it may be said, why should I attempt a new Paraphrase on the Psalms, after so great Names as Dr. Hammond and Bishop Patrick? I answer, That these two Learned Men have laid out their Labours upon the New Translation, which is not read in our Church; and therefore I have confined my Comment to the Common-Prayer-Book Translation, which every one is obliged to take a Part in, in the Publick Service; upon which Account, I presume my Work may be of more general Use. It would be a Vanity in me to say, I have supplied any of their Omissions; but I having had their Comments before me, and having applied some Diligence of my own, I may, without Arrogance, say, 'tis possible I have contributed something towards the Explication of these sacred Hymns, which my Predecessors, this Way, have not touched. And if I did not think so, I would not have troubled the World with what I here offer.

If it be ask'd what I have done particular in this Paraphrase? I answer, I have commened upon the Hebrew Text, comparing it with all the ancient and most modern Interpreters and Annotators, and given the Sense of the Psalmist as nigh as I could penetrate into it, especially so as not to be contrary to our Version, which I always have not had Regard to neither, when any Mistake was manifest. I have endeavoured to shew as much of the Beauties of the Poetry as could be expressed in modern Language, and to set out as much of the Grandour of the Asiatick Metaphor, as our Western Way of Speaking will bear: Keeping always to such a Plainness of Language, as may be understood by ordinary Readers. I have compared our Old Translation with the Hebrew Text, and mark'd the Words which are put in for Explication, so that every one may see that we have as much Scripture here as other Translations pretend to; and some People need not to be so terribly afraid, as they

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TO the READER.

are taught to be, of reading I know not what for the Word of God. I have compared the Text with two Editions of Coverdale's Bible, the first of his own, the second of Cranmer's Edition. And have rectified two or three Faults which were something gross; leaving the rest alone, either altogether, or till another Edition.

Those that desire to reap Benefit by this Paraphrase, I would advise them every Day to read a Psalm or two, (who have not Leisure to read the whole Morning and Evening Service, with the Paraphrase,) reading over the Argument or Title of the Psalm first. I would have them read the Paraphrase entire by it self, which will best acquaint them with the Tenour and Connection of the Psalm, and then Verse for Verse with the Psalm, if they do not understand it before. This Method, by going over it twice or thrice, will give any Person of ordinary Capacity, such a sufficient Knowledge of the Sense of the Psalms, that he need not more, unless he has a Design to descend to some critical Enquiries which are disputed, without any great Advantage, among Learned Men. Whatever Pains I have taken herein (which are three times more than I at first expected) pray God bless them all to thy Use. Farewell.

The P S A L T E R or (a) P S A L M S of
D A V I D, after the Translation of the
(b) Great Bible, (c) Pointed as they are to be
Sung or Said in Churches.

(a) *Psalms of David.*] They are called the Psalms of *David*, not because they were all composed by him, but because most of them were, they receiving their Denomination from the greater Part. Some were wrote before *David's* Time, as the XC Psalm, by *Moses* : Some after the Captivity, as CXXVI, CXXVII.

(b) *Great Bible.*] This was called the *Great Bible*, because it was printed in a very bulky Volume, and published by Authority in *Henry VIII's* Time ; being afterwards revised under *Edward VI.* The first Essay of translating the Bible into *English*, was made by *William Tyndal*, a good Scholar, and one of the first Protestants of Note in *Henry the VIIIth's* Reign. He translated the New Testament into *English* about the Year 1527. And after that the five Books of *Moses* ; writing Prefaces before each Book, wherein the Popish Tenets were exposed with no little Sharpness. This enraged the Popish Clergy against him, that there was no longer staying for him in *England* ; and therefore he was resolved to finish his Work beyond Sea ; and being assisted by *Miles Coverdale*, who compared *Tyndal's* Translations with the Hebrew, they with joynt Labours finished the first Translation of the whole Bible, printed at *Hamborough*, 1532. But before the Book was published, *Tyndal* was apprehended in *Flanders*, upon an Accusation of Heresie, and therefore was ascribed to the feigned Name of *Thomas Matthew*. Hence this Edition got the Name of *Matthew's Bible*. There being some Marginal Marks in this Bible, which referred to some Notes afterwards to be published upon such Places as made against Popish Errors, made many of the Clergy take great Exceptions against this Bible likewise.

Therefore, at the Desire of the Lord *Cromwel*, Vicar-General of the King, *Coverdale* reviews *Tyndal's* Translation again, examining it by the best Hebrew Copies. It was first printed at *Paris* in 1540 ; but many of the Copies being burnt for heretical Books, it was reprinted at *London* in 1544, and was called *The Bible of the larger Volume*, or, *The Great Bible*. To this Bible was prefixed an excellent Preface of Archbishop *Crammer*. It was countenanced by a Proclamation of the King, commanding it to be fixed up so, as to be read by the People in all Churches, with a Penalty of Forty Shillings a Month upon every Parish which did not procure one.

This Bible was again revised at the beginning of King *Edward's* Reign, in 1549. at the Direction of Archbishop *Crammer* : Another Edition whereof was published in 1551. These three Editions of the *English Bible* are those which are called *The Great Bible*, and by others *Coverdale's Bible*.

There was another Translation, or at least a Revision of the Bible, in Queen *Elizabeth's* Time, but this was called *The Bishops Bible* ; because the Queen, by her Letters Patents, had impowered several Bishops to review it.

The last Translation was made in the Fifth Year of King *James I.* 1607. by Forty-seven eminent Divines of that Time, appointed for that Purpose by the King ; there being some Faults found in the *Bishops Bible*, by the Managers of the Conference at *Hampton-Court*.

Now the *Psalms* annexed to the Common-Prayer-Book, are not taken out of either of these two last Translations, but out of the *Great Bible* translated by *Tyndal* and *Coverdale*, and revised by Archbishop *Crammer* : for when the Common Prayer was compiled in 1548, neither of these two last Translations were extant.

The Translation is very plain and easie, and fitter for Devotion than any one extant, by reason that the Hebraisms are not so much retained as in the others: And notwithstanding some Persons Objections, it is nigher the Original than those, who have not examined it, may imagine. For as *Coverdale* was a good Orientalist himself, so he had not much fewer Advantages to assist him in this Work, than those who followed him. He had the Hebrew Text of the *Psalms*, with *St. Jerom's* Translation thereof, called *Hebræica Veritas*, published in *Erasmus's* Edition of *St. Jerom's* Works, which I observe this Translation for the most part to follow. Besides, *Pagnin's* Interlineary Version was extant before the Great Bible was printed; for *Arias Montanus* speaks of three Editions of that Translation before that published by him; and I find that *Pagnin* died that very Year the Greek Bible was published, viz. 1541: One Edition whereof I am certain was extant before this Translation was made, it being printed at *Lions* 1527. These Translators had likewise before them the Version of *Munster* which was published at *Basil* 1534, which in many Places they follow.

(c) *Pointed as they are to be Sung.*] The Custom of Chanting the *Psalms* is very antient; *Socrates* relates, that it was taught first to the Church of *Ephesus* by *St. Ignatius*, being revealed to him by a Vision of Angels whom he heard Chanting a Verse Anthem, *Socr.* lib. 6. cap. 8. It is most probable that it was an Apostolical Practice derived from the Jews, who used to chant the *Psalms* in their Synagogues. Certain it is, there was no Age of the Church, wherein this Custom did not prevail. The Common Tunes, which are at this Day in Use, are said to be composed, or at least settled, by *Gregory the Great*. The *Points* which are here spoken of, are the two Pricks [:] which are always set down towards the Middle of the Verse, to denote a Stop or Pause in the Musick there.

MORNING PRAYER.

Beatus vir, qui non abiit. Psal. 1.

The subject Matter of this Psalm, is the different Este of good and bad Men, both in this World and hereafter.

Blessed is the Man that hath not walked in the counsel of the Ungodly, nor stood in the way of Sinners: and hath not sat in the Seat of the Scornful.

2. But his delight is in the Law of the Lord: and in his Law will he exercise himself day and night.

3. And he shall be like a Tree planted by the Water-side: that will bring forth his Fruit in due season.

4. His

Paraphrase on Psal. 1.

That Man is blessed, both with the Possession of present Happiness and the Expectation of future; who is not led away by the ill Example of careless Livers; who does not copy out the Actions of leud and flagitious Men; And lastly, who does not take part with prophane and irreligious Persons, who dogmatically, and as it were out of the Chair, do advance their vain Objections against God's Law, and give out their Taunts and prophane Jest against all that is Sacred.

2. But the greatest Desire of his

Heart is, to understand, and to obey the Laws of God; and to this End, he makes God's Word the continual Object of his Thoughts, meditating thereupon in every Interval of Time, which he can sequester from necessary Business and Retirement.

3. This Man shall flourish like a Tree planted on the Brink of a Canal in an Eastern Garden; where, tho' the other Trees are scorched by the strong Heat of the Sun, this being refreshed by the neighbouring Stream, shall bear the fairest Fruit in the proper Season.

4. His

4. His Leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

5. As for the Ungodly, *it is* not so with them: but *they are* like the Chaff which the Wind scattereth away from the Face of the Earth.

6. Therefore the Ungodly shall not be able to stand in the Judgment: neither the Sinners in the Congregation of the Righteous.

7. But the Lord knoweth the way of the Righteous: and the way of the Ungodly shall perish.

Quare fremuerunt gentes? Psal. 2.

This Psalm has no Title in the Original; but that it was wrote by David, is touch'd by the Apostle St. Peter, Acts 4. 25. That it was a Prophecy of the Messias, all the ancient Jews did allow; and Rabbi Solomon Jarchi, says plainly, Our Doctors explained the Signification of this Psalm of King Messias; but that we may better answer the Minnim (i. e. the Heretical Christians) it is better to interpret it of David. And it should seem most probable, that the former part is to be understood of David, and the latter part of Christ, which propheticall Excurſion is common in Scripture.

Why doth the Heathen so furiously rage together: and why do the People imagine a vain thing?

2. The Kings of the Earth stand up, and the Rulers take counsel together: against the Lord, and against his anointed.

3. Let us break their Bonds afunder: and cast away their Cords from us.

4. He

4. His Leaf, like that of this pleasant Tree, shall not wither or fall off, nor his Family be subject to those Misfortunes and Decays as other Mens; and whatsoever Business he takes in Hand, God out of his regard to his Piety, shall make prosperously to fall out to his great Advantage.

5. But as for wicked Men; a far different Fate does attend them; they shall be like the light Chaff upon a Threshing-floor, where, tho' the solid Grain keeps its Place, this is whistled about by the Wind till it be quite lost, and disappears to all humane Sight, as much as it were totally destroyed and annihilated; so shall their Families vanish.

6. And moreover, when the righteous God comes to judge the World hereafter, these wicked Men, tho' they may have some small sprinkling of Prosperity here, they shall never be able to abide their Trial in that State; but when that great Congregation of all God's People, who have lived in all Ages of the World, shall appear together, to have their Reward allotted them, these unhappy Sinners shall be

terribly disappointed, when they shall hear their final Doom pronounced against them.

7. For then God shall take an open Cognizance of all the vertuous Actions of good and religious Men, by an Apprehension of their Course of Life; and then the fatal Mischief of a vicious Course of Life shall appear too, when the Wicked shall be sentenced to perish everlastingly.

Paraphrase on Psal. 2.

TO what purpose do so many Heathen Nations, *Philistines, Moabites, Sabeans, Ammonites, Idumeans.* 2 Sam. 8. 10. run together with so much Noise and Tumult? And why do they lay their Heads together with so much Application, in a Contrivance which will at last come to nothing?

2. See how many earthly Kings, and infidel Princes, have associated themselves against me, and see how their great Lords have given in their Counsel, to overthrow my Kingdom, which thou hast anointed me to.

3. Let us no longer (say they) live

4. He that dwelleth in Heaven, shall laugh them to scorn: the Lord shall have them in Derision.

5. Then shall he speak unto them in his Wrath: and vex them in his sore Displeasure.

6. Yet have I set my King: upon my holy Hill of Sion.

7. I will preach the Law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8. Desire of me, and I shall give thee the Heathen for thine Inheritance: and the utmost Parts of the Earth for thy Possession.

9. Thou shalt bruise them with a Rod of Iron: and break them in Pieces like a Potter's Vessel.

10. Be wise now therefore, O ye Kings: be learned, ye that are Judges of the Earth.

11. Serve the Lord in fear: and rejoyce unto him with reverence.

12. Kifs the Son, lest he be angry, and so ye perish from the right way: if his Wrath be kindled (yea but little) blessed are all they that put their Trust in him.

Domine,

under the Jewish Yoke, but let us, by a joynt Insurrection, break afunder the Bonds which their Conquests have laid upon us.

4. But in answer to this, let us tell these Kings of the Earth; that That King whose Throne is in Heaven, does laugh at their foolish Attempts, and by his Power will totally defeat them.

5. He shall chastise them with as much Severity, as an angry Man revenges an Affront upon his Adversary.

6. But as to me he shall say, I have established his Throne, and notwithstanding the Power and Malice of his Enemies, he shall reign King in my holy City Jerusalem.

7. But behold I am now carried off by the Impulse of God's holy Spirit, to speak something of another Prince: I will Preach out to all succeeding Generations an eternal Decree of God which he has revealed to me; This Prince shall in future Ages (says Almighty God) appear in the World, and he shall be my only begotten Son, whom I did not begot in any former Time, but in the today of Eternity, before all Time in the continual present of an infinite Duration.

8. I have granted thee, David, the Dominion over thy own Country, and some few neighbouring Provinces; but, O my Eternal Son, I have upon thy request, given the whole World to thy

Dominion, and to be governed by thy Laws.

9. Thine, O my Son, shall be an Iron Sceptre, to break in Shivers (as it were an earthen Pot) the mightiest Empires which shall support the Heathen Idolatry.

10. Therefore I would advise you, O Pagan Princes, and great Men of the World, to submit your selves to his Laws, and to inform your selves from his Doctrine, which alone can teach you true Wisdom.

11. Let not the Greatness of your Condition keep you from being Servants to him, and Subjects of his Kingdom; but afford always a reverential Regard to his Authority.

12. Pay your Homage to him by a Kifs, and readily accept the good Offers he makes to you; for if you and your People reject those glad Tidings of Salvation, which he shall tender you, you will provoke his Anger, never to make the same good Offers to you again, but be left to your selves, to perish in the Way of Destruction. But on the other side, those Men who either living before his coming, do trust in him for their Redemption, and stedfastly expect and believe his coming in the Flesh, or who, after his coming, shall be his faithful Disciples and Followers; they shall be eternally happy.

Domine, quid multiplicati? Psal. 3.

The Title of this Psalm is, in the original Hebrew, A Psalm of David when he fled before Absalom.

Lord, how are they increased that trouble me: many are they that rise against me?

2. Many *one there be* that say of my Soul: there is no help for him in his God.

3. But thou, O Lord, *art* my Defender: thou art my Worship, and the lifter up of my Head.

4. I did call upon the Lord with my Voice: and he heard me out of his holy Hill.

5. I laid me down and slept, and rose up again: for the Lord sustained me.

6. I will not be afraid for ten thousands of the People: that have set *themselves* against me round about.

7. Up, Lord, and help me, O my God: for thou smitest all mine Enemies *upon* the Cheek-bone; thou hast broken the Teeth of the Ungodly.

8. Salvation *belongeth* unto the Lord: and thy Blessing is upon thy People.

Cum

Paraphrase on Psal. 3.

Lord, to what a Number of Men are mine Enemies increased, and how great a Part of my Subjects are up in Arms, against me their lawful Sovereign?

2. Nay, they are arrived to that Insolence, as to upbraid my Misfortune, and to tell me to my Face, That, as I am to expect no Assistance from them, but only their utmost Defiance; so by my unhappy Miscarriage in the Case of *Bathsheba*, I have so enraged God, that I must not expect any Assistance from him neither.

3. But thou, O my God, shalt be my faithful Defender, tho' my ungracious Subjects, who are obliged to defend me, do desert me; in the midst of the Ignominy and Disgrace, which befalls me an exiled Prince; whilst I have thee on my Side, I still enjoy the greatest *Worship and Glory*: and tho' my Afflictions make me sometimes stoop under them, yet the Consideration of thy Goodness, raises up my Spirits, and *lifts up my Head*.

4. Upon this Account I put up my earnest Petitions to Almighty God, to

deliver me from my sad Misfortunes, and he heard me from his holy Hill or *Sion*, where his Ark is reposit.

5. This gave me such Satisfaction, that notwithstanding the great Oppression that was upon me, I composed my self to Rest; and having taken a comfortable Sleep, awaked again with great Quiet of Mind; considering, that I could not totally fall, when the Lord held me up.

6. And now encouraged by so great an Assistance, I am not afraid of the ten thousand Enemies, in *Absalom's* Army, that have in a hostile Manner encompassed me round.

7. Rise up therefore to my Assistance, O my powerful Defender, and sit no longer a patient Beholder of my sufferings: Nay, I see thee already appearing in my Defence, confounding my wicked Adversaries, and as it were smiting them over the Face, and beating out their Teeth.

8. For thou art the true God, to whom all Deliverance is owing; and thy People, and all that sincerely serve thee, may expect thy Blessing.

Cum invocarem. Psal. 4.

This Psalm is said to be composed about the Time of the former, when David was still under the Troubles of Abialom's Rebellion.

Hear me when I call, O God of my Righteousness: thou hast set me at liberty *when I was in trouble*; have mercy upon me, and hearken unto my Prayer.

2. O ye Sons of Men, how long *will ye blaspheme mine honour*: and have such pleasure in Vanity, and seek after leasing?

3. Know this also, that the Lord hath chosen to himself the Man that is godly: when I call upon the Lord, he will hear me.

4. Stand in awe, and sin not: commune with your own Heart, and in your Chamber, and be still.

5. Offer the Sacrifice of Righteousness: and put your trust in the Lord.

6. *There be many that say*: Who will shew us any good?

7. Lord, lift thou up: the light of thy Countenance upon us!

8. Thou hast put gladness in my Heart: since the time that their Corn and Wine *and Oyl* increased.

9. I will

Paragraphs on Psal. 4.

Hear my Prayer, O God, Thou who hast all my Life long been the Defender of my Right; Who hast set me at liberty in my greatest Straits, particularly under *Sau's* Reign, 1 Sam. 19. 23. favourably hear my Appeal which I put up to thee.

2. O ye *Sons of Men*, my Adversaries, who have nothing but a mortal Power to advance against me, and which God can easily over-rule; how long will you revile and speak evil of my Regal Dignity? How long will you give out such base Calumnies against me, and industriously make use of *Lying or Leasing* to support your bad Cause?

3. But I would have you to know, that I am not that wicked Person, whom by your Calumnies you represent me to be: for it was out of a regard to my Piety, that God called me to that high Office of my Kingdom, who to be sure would not so solemnly have chosen a wicked Person, but contrariwise a *Godly Man*: and I am still confident, that God will further manifest his Favour to me, in hearing my Prayers, and delivering me from this Trouble.

Now I would have you to pay

your just and reverential Awe, which you ought to your Prince, and not to violate your Duty by an unnatural Rebellion; think seriously of this in your own Consciences, when you are in private, and resolve to sit quiet, and to lay down your unlawful Arms.

5. Offer an Expiatory Sacrifice to God for your heinous Sin against him and your lawful Prince; and by that and your hearty Repentance shew, as becomes good Men, that you do not put your Trust in the Arm of Flesh, but in God alone.

6. There are many of my Adversaries that are wont to cry out, What Good can we expect under King *David's* Reign?

7. O Lord, I beseech thee to look with a favourable Aspect upon me, and also upon my People, notwithstanding their Ungratitude.

8. And I thank thee that thou hast given me thy Grace, not to make them any ill Returns for their Unkindness, but hast enabled me to be heartily glad for the Benefits which thou hast bestowed on them; especially for the fruitful Seasons which of late thou hast befriended them with.

9. There

9. I will lay me down in Peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

Verba mea auribus. Psal. 5.

This Psalm likewise was composed by David, probably about the time he fled from the Power of Absalom.

Ponder my words, O Lord: consider my Meditation.

2. O hearken thou unto the Voice of my calling, my King and my God: for unto thee will I make my Prayer.

3. My Voice shalt thou hear betimes, O Lord: early in the Morning will I direct my Prayer unto thee, and will look up.

4. For thou art the God that hast no pleasure in Wickedness: neither shall any Evil dwell with thee.

5. Such as be foolish, shall not stand in thy sight: for thou hatest all them that work Vanity.

6. Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful Man.

7. But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy Temple.

8. Lead me, O Lord, in thy Righteousness, because of mine Enemies: make thy ways plain before my face.

9. For

9. Therefore I will now with great Peace of Mind compose my self, and will not give way to those anxious Thoughts which used to disturb my Rest; for whilst I am under thy Protection, who alone canst defend me, I will not be afraid of any Advantage they can take against me.

Paraphrase on Psal. 5.

O Lord, diligently weigh my humble Suit, which I put up unto thee in my vocal Prayers; and have a Regard likewise to my private Ejaculations.

2. Thou hast a Right to me, both as thy Creature and thy Subject; upon both which Accounts, I beseech thee to hearken to my Cry in my Distress.

3. My Devotion to thee shall not be sluggish; but very early in the Morning will I address my Soul to thee, not only in private but in publick Prayer, looking up to thee for my Deliverance.

4. But this is a Favour which thou dost not indulge to wicked Men, whose bad Actions thou hast an utter Aversion to; and upon that Account dost not vouchsafe them the Honour of dwelling, or paying constant Attendance at thy holy Temple, or Tabernacle.

5. These mad foolish Rebels must not appear in thy Sight, at these Religious Assemblies; for thou hatest all the Authors of such false and malicious Calumnies.

6. Nay, thou shalt utterly destroy the Authors of those wicked Untruths, which are given out by such ill Men as *Doeg* and *Achitophel* to poison my Subjects; and shalt signally manifest thy Displeasure to them, who have been the Cause of so much Bloodshed.

7. But though these wicked Men do neglect thy Worship, and are not qualified to partake of it, I, trusting in thine infinite Mercy, will appear at thy publick Worship; and tho' I do not, as the Priests, go into the Sanctuary, *Deut. 1. 3. Heb. 9. 6.* yet I will with the devoutest Affection pray towards it.

8. O Lord direct me by thy Grace; that I may lead my whole Course of Life, according to the exact Righteousness of thy Law, because my Enemies are so watchful to observe every Slip I happen to make; and make me so perfectly to understand my Duty, that I cannot easily mistake therein.

9. For *there* is no faithfulness in his Mouth: their inward Parts is very Wickedness.

10. Their Throat is an open Sepulchre: they flatter with their Tongue.

11. Destroy thou them, O God, let them Perish through their own Imaginations: cast them out in the Multitude of their Ungodliness; for they have rebelled against thee.

12. And let all them that put their Trust in thee rejoyce: they shall ever be giving of Thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13. For, thou, Lord, wilt give thy Blessing unto the Righteous: and with thy favourable Kindness wilt thou defend him as *with* a Shield.

9. In all that they openly declare, their Rebellion, not only against my self, but against Thee.

10. Their Throat is like an uncovered Grave, to which every one that comes nigh, is in danger of being mischiefed; they being arrived to such a pestiferous Art of Flattery and Deceit.

11. But thou, O my God, shalt bring Destruction upon them, by turning their own wicked Counsels against themselves: Nay, their innumerable Sins which they have committed, shall be so many Enemies to fight against them, particularly that heinous One of

12. But as for my self, and all my good and faithful Subjects, who sincerely trust in God for our Deliverance, God in his good Time, by working out our Safety, will procure for us a Time of Rejoycing; after which, we that faithfully serve thee, shall be always paying our Thanks for thy detaining us.

13. And this we trust thou wilt shortly do, from the Goodness of thy Nature, by which thou art always inclined to vindicate the Cause of oppressed Piety; and to cover good Men from any fatal Mischief, as a Shield defends the Body.

Lessons for the first Day of the Month throughout the Year.

January 1.	February 1.	March 1.	April 1.
Morn. Gen. 17. Rom. 2. Ev. Deut. 10. v. 12 Colos. 2.	Morn. Exod. 10. Mark 1. Even. Exod. 11. 1 Cor. 12.	Morn. Deut. 15. Luke 12. Even. Deut. 16. Eph. 6.	Morn. 1 Sam. 9. John 19. Even. 1 Sam. 6. Heb. 3.
May 1.	June 1.	July 1.	August 1.
Morn. Eccus. 7. John 1. Even. Eccus. 9. Jude.	Morn. Esther 5. Mark 2. Even. Esther 6. 1 Cor. 15.	Morn. Prov. 1. Luke 12. Even. Prov. 13. Phil. 1.	Morn. Jer. 29. John 20. Even. Jer. 30. Heb. 4.
September 1.	October 1.	November 1.	December 1.
Morn. Hof. 14. Matt. 2. Even. Joel 1. Rom. 2.	Morn. Tobit 7. Mark 4. Even. Tobit 8. 1 Cor. 16.	Morn. Wis. 3. v. 10. Heb. 11. v. 33. &c. Ev. Wis. 5. v. 17. Apoc. 19. v. 17.	Morn. Isa. 14. Acts 2. Even. Joel 1. Heb. 7.

EVENING PRAYER.

Domine, ne in furore. Psal. 6.*This Psalm seems to be wrote by David, under a great Fit of Sickness, unless it may be thought that he sets out his Trouble, under the Emblem of a Disease.*

O Lord, rebuke me not in thine Indignation : neither chasten me in thy Displeasure.

2. Have mercy upon me, O Lord, for I *am* weak : O Lord, heal me, for my Bones are vexed.

3. My Soul also is sore troubled : but Lord, how long wilt thou punish me ?

4. Turn thee, O Lord, and deliver my Soul : O save me for thy Mercies sake.

5. For in Death no Man remembreth thee : and who will give thee Thanks in the Pit ?

6. I am weary of my groaning, every Night wash I my Bed : and water my Couch with my Tears.

7. My Beauty is gone for very Trouble : and worn away because of all mine Enemies.

8. Away from me, all ye that work Vanity : for the Lord hath heard the Voice of my weeping.

9. The Lord hath heard my Petition : the Lord will receive my Prayer.

10. All

Paraphrase on Psal. 6.

O Lord, I beseech thee not to lay thy Correction upon me with a furious Severity, as an angry Man uses to take Revenge upon his Adversary, or chastise his Servant.

2. Shew thy Mercy upon me, in strengthening me under this great degree of Weakness ; when my Pain is so exquisite, that my Bones, the more insensible Parts of my Body, are in great Torment.

3. My Mind likewise is under great Depression : O Lord, how long wilt thou continue this mighty Affliction upon me ?

4. Shew not thy Displeasure any longer to me, but turn thy Face to me, and look on me again with a favourable Aspect, by delivering my Life from the Danger of this Disease ; out of thy tender Mercies towards me, spare my Life.

5. For when my Body is laid in the

Grave it cannot join it self, as it now constantly does, in the publick Assemblies, to offer up Prayers and Thanksgivings to thee.

6. I am quite wearied with my Groanings, which my Pain forces from me ; every Night my Bed, where I lie, is bedewed with Tears.

7. The once beautiful Lustre of mine Eyes is vanished, they being grown dim by my long Grief ; the Multitude of mine Enemies, which have created me likewise much Trouble, having contributed to the Decay of my Sight.

8. Be gone therefore, O mine Enemies, who have dealt so falsely with me, for I shall be no longer molested by you ; since God has been pleased to hearken unto my Prayers and Tears which I have sought him with.

8. For the great Jehovah has received the Address which I have made to him ; and will grant what I have requested from him.

10. My

10. All my Enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

The Hebrew Title to this Psalm is, A Shiggaion (that is, some noted kind of Tune then in use) of David, which he sang unto the Lord, upon the occasion of the Words of Cass the Benjamite, some malicious informer against David to Saul, whose Name is not elsewhere recorded in Scripture.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2. Lest he devour my Soul like a Lion, and tear it in pieces: while there is none to help.

3. O Lord my God, if I have done any such thing: or if there be any Wickedness in my hands;

4. If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine Enemy;

5. Then let mine Enemy persecute my Soul, and take me: yea, let him tread my Life down upon the Earth, and lay mine Honour in the Dust.

6. Stand up. O Lord, in thy Wrath, and lift up thy self, because of the Indignation of mine Enemies: arise up for me in the Judgment that thou hast commanded.

7. And so shall the Congregation of the People come about thee: for their sakes therefore lift up thy self again.

8. The

10. My Rebel Enemies shall have their Forces worsted, and being put to a sudden Rout, shall flee away before me with the utmost Confusion and Shame.

Paraphrase on Psal. 7.

O Lord, my whole Trust and Reliance is upon thee: save me therefore from the Hands of my Persecutors.

2. Lest Saul, that unmerciful Prince, tear me in pieces as a Lion does his Prey, none being able to give me Assistance, and to withstand his Power.

3. O Lord, if I am guilty of any such Wickedness as I am accused of; If I have in Agitation any sinister Designs against my Prince:

4. Thou knowest that I have not (as I am falsely slandered) made any ungrateful Returns to my Benefactors; but contrariwise, I have spared the Life of Saul my great Enemy, when I had twice the Advantage of him; 1 Sam. 24. 7. & 26. 9. 23. and by his Destruction, might have wrought my own Deliverance.

5. If this which I say be not sincerely true, I shall be willing that my cruel Persecutor should have me at his Power; that he should take away my Life, and bury all my Reputation with my Body in the Grave.

6. Therefore I beseech thee, O Lord, vigorously to stand up in my Defence, and oppose thy Divine Wrath to the Indignation wherewith mine Enemies assault me; and rise up for me in thy due time, that I may be enabled under thee, to exercise that Judicial or Regal Power, which thou hast promised to me.

7. And when thou dost commence this Judgment, and art as it were set upon thy Tribunal, all the Tribes of Israel shall be gathered together round thee: For their sakes therefore, who are suffered to live in much Impiety under Saul's Reign, do thou lift up thy self upon thy Judgment-seat again, and rule thy People with the same pious Government, as when Holy Prophets were set Judges over them.

8. Behold

8. The Lord shall judge the People ; give Sentence with me, O Lord: according to my Righteousness, and according to the Innocency *that is* in me.

9. O let the Wickedness of the Ungodly come to an end: but guide thou the just.

10. For the righteous God: trieth the very Hearts and Reins.

11. My help *cometh* of God : who preserveth them that are true of Heart.

12. God is a righteous Judge, strong and patient: and God is provoked every day.

13. If a Man will not turn, he will whet his Sword: he hath bent his Bow, and made it ready.

14. He hath prepared for him the Instruments of Death: he ordaineth his Arrows against the Persecutors.

15. Behold, he travaileth with Mischief: he hath conceived Sorrow, and brought forth Ungodliness.

16. He hath graven and digged up a Pit: and is fallen himself into the Destruction that he made *for other*.

17. For his travail shall come upon his own head: and his Wickedness shall fall on his own Pate.

18. I

8. Behold, the Lord is coming to judge his People; but when, O great God, thou dost enter upon this Act of Judgment, I beseech thee to take Cognizance of my Cause, and to pass Sentence upon me according to my Innocence, and as thou knowest me to be free from those Imputations, which are laid to my Charge.

9. And in this righteous Judgment of God, I pray that it may, and I doubt not but it will come to pass, that all wicked Contrivances of bad Men will be discovered and punished according to their Desert, and good Men confirmed in their Piety by the Divine Approbation.

10. For the just God does not, like Men, judge according to outward Appearance; for he sees all the clancular Thoughts of Mens Hearts, and therefore cannot be deceived in his Judgment.

11. Upon these Considerations I expect God to be my *Help*, or (as it is in the Hebrew) my Buckler; for he is the Defender of all that are Innocent and Sincere.

12. For God is of all Judges the most Righteous; altho' he be so vastly Powerful, yet he is as wondrously Patient,

sparing Sinners tho' they every Day provoke him.

13. But if a Man be obstinately wicked, and resolved not to turn to God, as *Saul* seems to be; God, notwithstanding his Patience, has Judgments in store for such an one, and is as much prepared to execute them, as a Soldier who has whet his Sword for the Battle, or an Archer who has drawn his Bow.

14. God has prepared against such a Man all his warlike Artillery and Instruments of Death; he has actually directed and levelled his Arrows against my *fiery* Persecutors.

15. But take Notice, that tho' my powerful Adversary be as big with Mischief, as a breeding Woman is with her Child:~

16. Tho' he has treacherously dug a Pit, to make an innocent Passenger fall into it; yet he himself is the likeliest Person to sustain the Mischief, which he has so fraudulently contrived.

17. Those Troubles which he thought to involve others in, shall stick closest to the Author of them, and, like Arrows shot upwards, are most like to fall upon the Shooter's Head.

18. There-

18. I will give Thanks unto the Lord, according to his Righteousness: and I will praise the Name of the Lord most High.

Domine, Dominus noster. Psal. 8.

This Psalm was composed by David, upon Occasion of his Victory over Goliath.

O Lord our Governour, how excellent is thy Name in all the World: thou that hast set thy Glory above the Heavens!

2. Out of the Mouth of very Babes and Sucklings, hast thou ordained Strength, because of thine Enemies: that thou mightest still the Enemy and Avenger.

3. For I will consider thy Heavens, even the Works of thy Fingers: the Moon and the Stars which thou hast ordained.

4. What is Man, that thou art mindful of him: and the Son of Man, that thou visitest him?

5. Thou madest him lower than the Angels: to crown him with Glory and Worship.

6. Thou makest him to have Dominion of the Works of thy Hands: and thou hast put all *Things* in subjection under his Feet;

7. All Sheep and Oxen: yea, and the Beasts of the Field;

8. The Fowls of the Air, and the Fishes of the Sea: *and whatever* walketh through the Paths of the Seas.

9. O Lord our Governour: how excellent is thy Name in all the World!

12. Therefore, on Reflection upon this righteous Judgment of God, I will offer up my bounden Thanks for his admirable Justice, which I am confident he will discover on my Behalf; and will praise him particularly with this Psalm, which I have now composed to his Honour.

Paraphrase on Psal. 8.

O Lord, who art the Governour and Tutor of us who are of the Seed of *Abraham*; how much celebrated art thou for thy Goodness, not only in *Judea*, but in some measure, through all Parts of the World which acknowledge a Deity! Nay, thy Glory is extended to the highest Heavens, where it is more illustriously manifested by thy especial Presence.

2. Nay further, thou sometimes makest even Children, under thy direction, to perform noble Actions, whereby thy Honour is displayed; as enabling me, a weak young Man, to subdue this mighty Philistine Champion; thereby to confound the Enemies of the true Religion.

3. Whenever I look up to Heaven, and behold the Moon and the Stars, the glorious Furniture thereof, I cannot but make this Reflection thereupon;

4. What is frail and mortal Man, that a God of such infinite Power and Wisdom should take cognizance of him, and visit him with such gracious Indulgences?

5. Thou hast endowed him with a rational Soul, not much inferior to the Angelick Natures, and crowned him with more Honour than any other Creature in the Universe.

6. And hast given to him the Lordship of all the Creation, *Gen. 1. 26.* putting them under his Feet as a Token of Subjection, *Deut. 33. 3.*

7. Not only tame Cattle, but even wild Beasts:

8. All the Fowls that fly in the Air, all the Fishes that swim in the Sea; and all the Whales and Monsters, that tread the liquid Paths of the Ocean.

9. O Lord, our Governour and Preceptor, how widely is thy Glory displayed throughout the Universe!

MORNING PRAYER.

Confitebor tibi. Psal. 9.

This Psalm likewise is thought to be composed upon Occasion of his Victory over Goliath.

I Will give Thanks *unto thee*, O Lord, with my whole Heart: I will speak of all thy marvellous Works.

2. I will be glad and rejoyce in thee: yea, my Songs will I make of thy Name, O thou most Highest.

3. While mine Enemies are driven back: they shall fall and perish at thy Presence.

4. For thou hast maintained my Right, and my Cause: thou art set in the Throne that judgest right.

5. Thou hast rebuked the Heathen, and destroyed the Ungodly: thou hast put out their Name for ever and ever.

6. O thou Enemy, Destructions are come to a perpetual End: even as the Cities which thou hast destroyed; their Memorial is perished with them.

7. But the Lord shall endure for ever: he hath also prepared his Seat for Judgment.

8. For he shall judge the World in Righteousness: and minister true Judgment unto the People.

9. The Lord also will be a Defence for the Oppressed: even a Refuge in due Time of Trouble.

10. And

Paraphrase on Psal. 9.

I Will return my Thanks to thee, O Lord, for thy Favours, with all the Powers of my Soul; I will declare what wonderful Works thou hast done, for thy Servants.

2. Whenever I recreate my self with Musick, it shall be with Airs composed to thy Honour; and JEHOVAH shall always be the subject of my Poetry.

3. Whenever mine Enemies shamefully run away, it is not our Valour which scatters them, but thy Presence which intimidates them, making them to stumble in their flight, and to be destroyed by us.

4. Thou by giving us this Victory over the Philistines, hast openly approved the Cause of thy People; having declared thy self a most just Judge in protecting the Innocent.

5. Thou hast given a Check to the Insolence of this Heathen Nation by this signal Overthrow of them; thou hast so lessened them in Power and Reputation, that they will never be able

to make any Figure in the World again.

6. And now, O thou Enemy the Philistine People, tho' thou hast formerly made great Ravages in our Country, yet since we are blessed with this happy Victory, those Desolations are at an End: Nay, those Towns, which they have reduced to Ashes, are not more lost and disappearing, than the Philistines Reputation is.

7. But the God whom we worship, endureth for ever; and that Men may be the more sensible of this, he has ordered the Throne of Justice to be got ready, and he is prepared to ascend it.

8. He shall judge all the Nations of the Universe, according to the Rules of an exact unerring Justice, severely punishing the Heathen World for their Idolatry and Impiety; and being very faithful in recompensing the Obedience of his Servants.

9. The Lord is a Citadel for good Men, in the Time of their Sufferings; and will defend them from the Violence of the Oppressor.

10. There-

10. And they that know thy Name, will put their trust in thee: for thou, Lord, *hast* never failed them that seek thee.

11. O praise the Lord which dwelleth in Zion: shew the People of his doings.

12. For when he maketh Inquisition for Blood, he remembreth them: and forgetteth not the Complaint of the Poor.

13. Have mercy upon me, O Lord, consider the trouble *which I suffer* of them that hate me: thou that liftest me up from the Gates of Death.

14. That I may shew all thy Praises within the Ports of the Daughters of Zion: I will rejoyce in thy Salvation.

15. The Heathen are sunk down in the Pit *that* they made: in the same Net which they hid privily, is their Foot taken.

16. The Lord is known to execute Judgment: the ungodly is trapped in the Work of his own hands.

17. The Wicked shall be turned into Hell: *and* all the People that forget God.

18. For the Poor shall not always be forgotten: the Patient abiding of the Meek shall not perish for ever.

19. Up, Lord, and let not Man have the upper hand: let the Heathen be judged in thy sight.

20. Put

10. Therefore we thy People, who have the Knowledge of thee the true God, will wholly rely upon thy Protection: for it was never known that thou didst fail those who trusted in thee.

11. O therefore all ye Inhabitants of *Judah*, joyne with me in praising our God, whose particular Residence here on Earth, is in his Ark in Mount *Sion*; tell out among the Heathen Nations, what *great* Things he has done for us.

12. For when God makes enquiry into the shedding of innocent Blood, he remembreth what number of his Saints have been injuriously slain, taking Vengeance of their Enemies for it: nor does he neglect the Complaint of poor afflicted Persons.

13. And now, O Lord, I beseech thee shew thy Mercy, in delivering me from the present Troubles which mine Enemies give me; thou that didst snatch me away from the very Gates of Death, when I combated with that mighty Champion *Goliath*.

14. Then will I in Sacred Verse sing out thy Praises in the most publick Assemblies of the People of *Jerusalem*, which use to be held at the Gates of the City; and thy Deliverance shall be the Theme of my Psalm.

15. But to return to our Philistine Conquest; Behold their Stratagems are all turned upon themselves, and (to use a Metaphor drawn from Hunters) they are caught in the same Net, and are fallen into the same Pit, which they designed for others.

16. Now this is a singular Mark of God's wise and righteous Judgment, that he shall bring it so about, that wicked Men, whilst they are projecting other Mens Ruin, should work their own Destruction.

17. Thus other Infidel Nations, who have not the Knowledge of the true God, but oppose themselves against his chosen People, shall be destroyed.

18. But God shall not forget his poor Servants; and tho' he suffers them to continue some time under their Oppression, he will come at last to their Relief.

19. But, O Lord, let not thy Justice seem any longer to sleep, but vigorously rise up in our Defence: let not our Enemies boast themselves, that they have gotten the better of thy Power; as if they little Mortals could be too hard for Omnipotence; call them before thy Judgment-seat to account for their Actions.

20. Teach

20. Put them in fear, O Lord, that the Heathen may know themselves to be but Men.

Ut quid, Domine? Psal. 10.

This Psalm is without any Title in the Hebrew; but should seem to be composed by David under some great trouble; probably when he was persecuted by Saul.

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2. The Ungodly for his own Lust doth persecute the Poor: let them be taken in the crafty wiliness that they have imagined.

3. For the Ungodly hath made boast of his own hearts desire: and speaketh good of the Covetous whom God abhorreth.

4. The Ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5. His ways are always grievous: thy Judgments are far above out of his sight, and therefore d. fieth he all his Enemies.

6. For he hath said in his Heart, *Tush*, I shall never be cast down: there shall no harm happen unto me.

7. His Mouth is full of Cursing, Deceit and Fraud: under his Tongue is Ungodliness and Vanity.

8. He sitteth lurking in the thievish corners of the Streets: and privily in his lurking Dens doth he murder the Innocent; his Eyes are set against the Poor.

9. For

20. Teach them by some very severe Dispensation to be afraid of offending thee; that these prophane Idolaters may know that they are but frail Creatures, and that it is in vain for them to contend with thee, the great Creator of all Things.

Paraphrase on Psal. 10.

O Lord, why dost thou stand at this Distance from me, and seemest to hide thy Face, from so much as looking upon the sad Calamity which I am under?

2. The ungodly Men (*viz.* Saul and his Faction) do persecute me a poor helpless Person, for no Reason but only to gratify their own insolent Temper; but let the crafty Designs which they have contrived against me, turn upon themselves.

3. This unrighteous Faction make great Boasts of that Side, which their Interest and Affection leads them to; and give out large Encomiums upon Extortion and Tyranny, which God, a better Judge than they, does above all Things abhor.

4. They are so proud and haughty, that they will not vouchsafe to submit

to an Enquiry, what God has declared his Will to be by his holy Prophets; and that because all Things are at their Disposal now, they have no Thought, that God will hereafter otherwise order them.

5. They contrive, in the whole course of their Actions, to create Grief and Vexation to good Men; when we tell them, that thou, O God, wilt revenge the Injuries they do us, they think these Judgments of thine are a great way off out of sight, and not much to be feared; and upon this reason they despise all who do not close with them.

6. They laugh at the Davidical Party and say, We are in Possession now, and are like to continue so; for no Harm can be expected from so contemptible a Faction as That.

7. Their Mouths are full of profane Curses, and deceitful Words.

8. They have their Agents, who lie lurking in every blind Corner of the Ways, to catch innocent honest Men, and under pretence of being Traytors to murder them, their Eyes being upon such Persons wherever they go.

9. For he lieth waiting secretly, even as a Lion lurketh he in his Den: that he may ravish the Poor.

10. He doth ravish the Poor: when he getteth him in his Net.

11. He falleth down and humbleth himself: that the Congregation of the Poor may fall into the Hands of his Captains.

12. He hath said in his Heart, *Tush*, God hath forgotten: he hideth away his Face, and he will never see it.

13. Arise, O Lord God, and lift up thine Hand: forget not the Poor.

14. Wherefore should the Wicked blaspheme God: while he doth say in his Heart, *Tush*, thou God carest not for it.

15. *Surely* thou hast seen it: for thou beholdest Ungodliness and Wrong.

16. That thou mayest take the Matter into thy Hand: the Poor committeth himself to thee; for thou art the Helper of the Friendless.

17. Break thou the Power of the Ungodly and Malicious: take away his Ungodliness, and thou shalt find none.

18. The Lord is King for ever and ever: and the Heathen are perished out of the Land.

19. Lord, thou hast heard the Desire of the Poor: thou preparest their Heart, and thine Ear hearkeneth thereto.

20. To

9. No Lion watches with more diligence for his Prey, than those Informers do, to catch these poor Men.

10. And they are but too frequently successful in this wicked Enterprize, deceiving innocent Men by these Stratagems.

11. They crouch down to the Ground that no Body may observe them; so that if there happen to be any Meeting of pious and well-affected Men, they are presently taken up and put under a Guard of Soldiers.

12. They say to themselves, God has forgotten what he promised *David*, by his Prophet, concerning the Kingdom; and God does not take notice of what is done against him

13. But I beseech thee, O God, to rise up in my Defence, and hold up thy Hand, to confirm by *Vide Chaldee* Oath, the Promise of the *Paraphrase*. Kingdom made to me: and forget not thy poor Servant in Distress.

14. For why should'st thou give the Wicked an Opportunity to blaspheme thy Name, and to say thou dost not

take Care of thy Servants, or to fulfil thy Promise?

15. For certain thou hast taken notice of the injurious Treatment which I have received; for as nothing is hid from thee, so thou dost particularly behold the Wrong that is done to innocent Persons.

16. And I desire thee to take my Cause into thy Hand, which I, in my disconsolate friendless Condition, entirely commit to thee; for thou art a Guardian to the Orphans.

17. Lessen the Power of my unrighteous Adversaries; and continually deprive them of that Force which they make use of to do Mischief, till it be all taken away, and there be no more of it to be found.

18. The Lord now is recognized by all to be the everlasting King, for all the Heathen are destroyed out of the Territories of *Israel*.

19. Thou hast heard the Prayer of thy poor afflicted Servants, thou hast inclined their Hearts with Earnestness and Confidence to beg thy Assistance, and then do'st thou vouchsafe to comply with their Petition.

20. To

20. To help the Fatherless and Poor unto their Right : that the Man of the Earth be no more exalted against them.

In Domino confido. Psal. 11.

This is a Psalm of David, thought to be wrote during the Time of his Persecution by Saul.

IN the Lord put I my Trust : how say ye then to my Soul, that she should flee as a Bird unto the Hill ?

2. For lo, the Ungodly bend *their* Bow, and make ready their Arrows within their Quivers : that they may privily shoot at them which are True of Heart.

3. For the Foundations will be cast down : and what hath the Righteous done ?

4. The Lord *is* in his holy Temple : the Lord's Seat *is* in Heaven.

5. His Eyes consider the *Poor* : and his Eye-lids try the Children of Men.

6. The Lord alloweth the Righteous : but the Ungodly, and him that delighteth in Wickedness, doth his Soul abhor.

7. Upon the Ungodly he shall rain Snares, Fire and Brimstone, Storm and Tempest : *this shall be* their Portion to drink.

8. For the righteous Lord loveth Righteousness : his Countenance will behold the Thing that is just.

EVEN-

20. To administer Justice to Orphans and distressed Persons, that earthly Men may no longer oppress those who are protected by the God of Heaven.

Paraphrase on Psal. 11.

Since I have put my Trust in God, and depend upon his Protection ; what signifie your jests which you make upon me, saying, Fly little Bird to your Hill, where you, and your Flock of the same Feather, are gathered ? *1 Sam. 24. 14.*

2. My ungodly Enemies are fitting their Arrows to their Bows, to wound me and other upright and innocent Persons, who abet my Cause.

3. All the Foundations of the Laws are subverted by the Tyranny of *Saul* ; and righteous Men are so far from being defended, that they are cruelly persecuted.

4. But let such Persons consider that there is a God, who has an especial Resi-

dence in his Tabernacle among us, and whose most glorious Throne is in Heaven.

5. That this just God does vindicate the Cause of oppressed Persons ; and calls to an Account every mortal Man, tho' never so great, for his Violence and Oppression.

6. The Lord acquits good Men, and approves of their Actions ; but as for those who commit wicked Actions, and especially those who please themselves with them, God Almighty has a great Abhorrence to them.

7. But upon wicked Men God shall shower down the greatest Evils, such as Snares, Fire, &c. forcing them with Reluctancy to bear them, as when one is compelled to drink a nauseous Potion.

8. For God being good and righteous himself, loves that Qualification in others ; and what is not honest and virtuous, he will give no Countenance to, either by approving of it, or rewarding it.

Lessons for the Second Day of the Month throughout the Year.

January 2.	February 2.	March 2.	April 2.
Morn. Gen. 1. Matt. 1. Even. Gen. 2. Rom. 1.	Morn. Wils. 9. Mark 2. Even. Wils. 12. 1 Cor. 14.	Morn. Deut. 17. Luke 13. Even. Deut. 18. Phil. 1.	Morn. 1 Sam. 7. John 20. Even. 1 Sam. 8. Heb. 4.
May 2.	June 2.	July 2.	August 2.
Morn. 1 Kings 8. Acts 28. Even. 1 Kings 9. Rom. 1.	Morn. Eain. 7. Mark 3. Even. Eith. 8. 1 Cor. 16.	Morn. Prov. 13. Luke 14. Even. Prov. 14. Phil. 2.	Morn. Jer. 31. John 21. Even. Jer. 32. Heb. 5.
September 2.	October 2.	November 2.	December 2.
Morn. Joel 2. Matt. 3. Even. Joel 3. Rom. 3.	Morn. Tob. 9. Mark 5. Even. Tob. 10. 2 Cor. 1.	Morn. Eccl. 16. Luke 18. Even. Eccl. 17. Col. 2.	Morn. Isa. 16. Acts 3. Even. Isa. 17. Heb. 8.

EVENING PRAYER.

Saluum me ſic. Pſal. 12.

A Pſalm of David. *This Pſalm, probably, was compoſed, when he was betrayed by Doeg the Edomite, 1 Sam. 22. 23. and levelled againſt Saul's Courtiers, and other Informers employed by him.*

HElp me, Lord, for *there is not one godly Man left: for the Faithful are minished from among the Children of Men.*

2. They talk of Vanity every one with his Neighbour: they do but flatter with their Lips, and diſſemble in their double Heart.

3. The Lord ſhall root out all deceitful Lips: *and the Tongue that ſpeaketh proud things.*

4. Which have ſaid, With our Tongue will we prevail: we are they that ought to ſpeak, who is Lord over all.

5. Now for the comfortleſs troubles ſake of the Needy: and be-
cauſe of the deep ſighing of the Poor;

6. I

Paraphraſe on Pſal. 12.

O Lord, I beſeech thee, to give me thy Aſſiſtance, for I am betrayed by every Man whom I conſide in: and I cannot find a faithful Man, whom I may rely on any where.

2. They combine together, every where, againſt me, eſpecially among the Abettors of Saul's Tyranny, who are ſo very numerous; and tho' they ſpeak me fair to my Face, yet they are full of Diſſimulation and Deceit.

3. But the Lord, who ſupports my
Cauſe, will deſtroy ſuch falſe Diſſi-

blers, and likewise thoſe Perſons who ſpeak againſt me with ſo much Pride and Diſdain.

4. Thoſe Men who are wont to ſay, With our Tongues we will deſtroy David, by Informations and Satyrical Speeches againſt him; we are indulged by the Favour of the Court, a Liberty of ſpeaking what we pleaſe againſt him, and therefore who ſhall controul us?

5. But to theſe Men, the Lord himſelf is pleaſed to give an Answer; Conſidering what Hardſhips and Oppreſſions my poor Servants ſuſtain;

6. I

6. I will up, saith the Lord : and will help *every one from him* that swelleth against him, and will set him at rest.

7. The words of the Lord are pure words : even as the Silver, which from the Earth is tried, and purified seven times in the Fire.

8. Thou shalt keep them, O Lord : thou shalt preserve him from this Generation for ever.

9. The Ungodly walk on every side : when they are exalted, the Children of Men are put to rebuke.

Usque quo, Domine ? Psal. 13.

A Psalm of David, wrote in time of some great distress.

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy Face from me ?

2. How long shall I seek Counsel in my Soul, and be so vexed in my Heart : how long shall mine Enemies triumph over me ?

3. Consider and hear me, O Lord my God : lighten mine Eyes, that I sleep not in Death.

4. Left mine Enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoyce at it.

5. But my trust is in thy Mercy : and my Heart is joyful in thy Salvation.

6. I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Higheft.

Dixit

6. I will rise up in their Defence, and will place them in Safety and Honour ; to the great Grief of those, who now look big and swollen upon them, with Pride and Contempt.

7. Now this Promise of God is not, like theirs, full of Dissimulation, but pure and sincere ; and as free from all Deceit, as that Silver is free from Dross, which is refined seven times over.

8. And, consonant to this Promise, thou shalt ever hereafter keep and preserve thy Servants from any Evil, which shall be contrived against them, by this wicked Generation.

9. But as for their ungodly Adversaries, tho' they walk about in Power and Authority, yet even in this their seeming Exaltation, the Curse of God is upon them, and the Torment of their own evil Consciences.

Paraphrase on Psal. 13.

HOW long wilt thou be forgetful to deliver me from mine Enemies, O Lord ? wilt thou always be so ? wilt thou always, as a Token of thy Anger, turn thy Face from me ?

2. How long shall I be forced to entertain such pensive workings of my

Mind, and so many sad and vexatious Reflections ? How long wilt thou suffer mine Enemies to insult and triumph over me ?

3. I beseech thee to afford a due Regard to my Request I put up to thee, and in thy good time to grant it ; refresh my Eyes with vital Life, for if my Trouble much longer continues upon me, the dark Sleep of Death will overshadow me.

4. For this will give my Enemies occasion boastingly to say, that notwithstanding his pretended Divine Protection, I have been too hard for him. For if I do not partake of thy Deliverance which I have trusted in, my wicked Adversaries will profanely mock at my downfall.

5. But I will place all my Confidence in thy Goodness, and my Heart, however depressed by Trouble, shall still be joyful, in hopes of thy Deliverance.

6. I will, notwithstanding my Afflictions, compose Psalms of Praise in Remembrance of thy former Favours, and in Expectation of future ; and the Theme of my Poetry shall be, *The most high God.*

Dixit insipiens. Psal. 14.

THE Fool hath said in his Heart: *There is no God.*

2. They are corrupt, and become abominable in their Doings: *there is none that doeth Good, no not one.*

3. The Lord looked down from Heaven upon the Children of Men: to see if there were any that would understand, and seek after God.

4. But they are all gone out of the Way, they are altogether become abominable: *there is none that doeth Good, no not one.*

5. *Their Throat is an open Sepulchre, with their Tongues have they deceived: the Poison of Asps is under their Lips.*

6. *Their Mouth is full of Cursing, and Butterness: their Feet are swift to shed Blood.*

7. *Destruction and Unhappiness is in their Ways, and the Way of Peace have they not known: there is no Fear of God before their Eyes.*

8. Have they no Knowledge, that they are all such Workers of Mischief: eating up my People as it were Bread, and call not upon the Lord?

9. There were they brought in great Fear, even where no Fear was: for God is in the Generation of the Righteous.

10. As

Paraphrase on Psal. 14.

THE foolish irreligious Man, has thought with himself, tho' he be not so Profane to utter it, that there is no Deity.

2. We live in a Generation that are very corrupt in their Morals, and by their wicked Lives are become very hateful to God; and 'tis very hard to find a pious Man, especially among the Abettors of *Saul's* Tyranny.

3. The Lord looked down from his heavenly Throne, to take a View of Mankind, to see if there were any that had the true Knowledge of God, and had a hearty Sense of Religion.

4. But no such were to be seen; there was not so much as one Man of Piety and Integrity to be found.

5. They had Mouths which were as dangerous to intrap Men, as uncovered Graves, they had Lips as full of Poison as those of an Adder.

6. They make use of their Mouths to vomit out bitter Curses against good Men; and employ their Feet to hunt

after innocent Persons, that they may take away their Lives.

7. They are engaged in a wicked Course of Life, which leads to Destruction and Misery; but as for the Life of Piety, which tends to Peace and Happiness, they are perfect Strangers to it; they have no reverential Awe upon them, of God's Providence and future Recompence.

8. Strange! that among such a Number of Men, no one should be endowed with a just Sense of Religion! That all should be such Contrivers of Mischief! That they should set themselves to devour good Men, with a like Greediness as a hungry Man eats a Piece of Bread! That they should live under such an universal Contempt, and Neglect of God and his Worship!

9. But see the Event of their Wickedness and Irreligion; God Almighty has made them to fear, when there was no Manner of Occasion for it; but God is among the Society of good Men, who whilst they have his Defence, are under no Dependancy.

10. But,

10. As for you, ye have made mock at the Counſel of the Poor : becauſe he putteth his truſt in the Lord.

11. Who ſhall give Salvation unto Iſrael out of Sion ? When the Lord turneth the Captivity of his People : then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

MORNING PRAYER.

Domine, quis habitabit ? Pſal. 15.

This Pſalm teaches, what Qualifications are required, to make one a True Member of the Church of God.

LOrd, who ſhall dwell in thy Tabernacle : or who ſhall reſt upon thy holy hill ?

2. Even he that leadeth an incorrupt Life : and doeth the thing which is right, and ſpeaketh the Truth from his Heart.

3. *He that* hath uſed no Deceit in his Tongue, nor done evil to his Neighbour : and hath not ſlandered his Neighbour.

4. He that ſetteth not by himſelf, but is lowly in his own Eyes : and maketh much of them that fear the Lord.

5. *He that* ſwareth unto his Neighbour, and diſappointeth him not : though it were to his own hindrance.

6. *He that* hath not given his Mony upon Uſury : nor taken Reward againſt the Innocent.

7. Whoſo doeth theſe things : ſhall never fall.

Con-

10. But, as for you our Enemies, you diſavow the Divine Protection, by making a Jeſt at us diſtreſſed Perſons, for taking our Reſolutions according to the Direction of God's Law, and for reſtoring our Truſt in him.

11. But under this great Degree of Hardſhip and Oppreſſion, When can we expect that God, who dwells in Mount Sion, ſhall afford us a Deliverance ?

We may in ſome Meaſure expect it, when God ſhall deliver his People from the Slavery of Saul's Tyrannick Oppreſſion ; but chiefly when they ſhall be delivered by the Meſſias, from the Power of Satan, a greater Tyrant over the Souls of Men. That will be a Time of great Joy for the People of Iſrael.

Paraphraſe on Pſal. 15.

WHat Qualifications are requiſite to entitle a Man to be a devout Frequenter of thy Tabernacle, which is placed on the holy Hill of Sion ?

2. He that leadeth an innocent Life, void of any remarkable Sin ; that doth all the good Actions which he is obliged to perform ; that is plain and ſincere, and uſes no Diſſimulation in his

Words or Actions.

3. That Man who doth not accuſtom his Tongue to Falſities ; who does not miſchieve his Neighbour by betraying his Secrets, or by inventing Calumnies to his Prejudice.

4. He that is endowed with the Vertue of Humility, having a modeſt Opinion of his own Qualifications, prefers others before himſelf ; and pays all juſt Honour and Kindneſs to the Servants of God, tho' in never ſo mean a Condition.

5. He who, when he has entred into a Promise, or eſpecially when he has engaged himſelf by any Oath to his Friend, will not fail him, tho' great Inconveniencies to himſelf may ariſe from it.

6. He who hath not lent out his Mony upon Uſury, which is ſo ſtrictly forbid in the Moſaick Law, *Exod. 22. 25. Lev. 25. 36.* and if he be truſted with a judicial Power, will not ſuffer himſelf to be corrupted with Bribes, to betray an innocent Man's Cauſe, *Deut. 27. 19.*

7. The Man who ſquares his Actions by theſe Rules, need never fear miſcarrying in his Duty.

Conserve me, Domine. Psal. 16.

The Title of this Psalm is a Micim of David, probably some remarkable Time, or way of playing, then in use. The Chaldee Paraphrase interprets it, A Curious Piece of Engraving; And the Septuagint translates it, An Inscription on a Pillar. *It was wrote probably under his Persecution by Saul.*

PReserve me, O God: for in thee have I put my trust.

2. O my Soul, thou hast said unto the Lord: Thou art my God, my Goods are nothing unto thee.

3. All my delight is upon the Saints that are in the Earth: and upon such as excel in Virtue.

4. But they *that* run after another God: shall have great trouble.

5. Their Drink-offerings of Blood will I not offer: neither make mention of their Names within my Lips.

6. The Lord *himself* is the Portion of mine Inheritance, and of my Cup: thou shalt maintain my Lot.

7. The Lot is fallen unto me in a fair ground: yea, I have a goodly Heritage.

8. I will thank the Lord for giving me warning: my Reins also chasten me in the night-season.

9. I have

Paraphrase on Psal. 16

I Being surrounded with many Troubles, apply my self to thee, O God, beseeching thee to deliver me from them: for I do not expect Deliverance from any other.

2. O my Soul, thou didst very truly pronounce of Almighty God, when thou didst say to him, Thou art my God, of whom I have received the greatest Favours, which I can no ways pretend to merit of thee, or requite thee for; for all the good Things which I am possessed of, or all the good Actions I can do, signify nothing to thee, that inexhaustible Fountain both of Bounty and Holiness.

3. But tho' I do not pretend to merit any thing at God's Hand, yet I cannot but own; that I am not such an ill Person as my Adversaries pretend; for my chief Satisfaction that I take, is, how I may reward good Men, when I am advanced to the Throne of Israel, and such as shall distinguish themselves for any remarkable Virtue.

4. But as for Heathen Idolaters, and Worshipers of strange Gods, they shall be trod under my Government, to their utter Extirpation.

5. I will never join in any of the impious Sacrifices of Blood, offered to these Idols; nay, I will not profane my Lips with the mention of their accursed Names.

6. But, Thanks be to God, in that Kingdom where I am to inherit, the Worship of the true God is established; and I doubt not, but that God, who promised me this Inheritance, will secure it to me.

7. The Lot which, as it were by a Line or a Chain, thou hast measured out for my Portion, has happened to be a very desirable Estate; the Kingdom of Judea being an Inheritance which any one might covet.

8. I own it as a great Favour and Obligation laid upon me by Almighty God for that he has been pleased to be my Counsellor, by sending these Afflictions upon me, which have had their proper Effect, in sufficiently humbling me and bringing me to an hearty trust in him alone; and for that he gives me Grace to be instructed by my *Reins*, i. e. my inward Thoughts and Reflections upon my self at Night, and other times of Retirement.

9. I have

9. I have set God always before me: for *he is* on my right hand, therefore I shall not fall.

10. Wherefore my Heart was glad, and my Glory rejoiced: my Flesh also shall rest in hope.

11. For *why*? thou shalt not leave my Soul in Hell: neither shalt thou suffer thy holy One to see Corruption.

12. Thou shalt shew me the Path of Life; in thy presence is the fulness of Joy: and at thy right hand *there is* pleasure for evermore.

Exaudi Domine. Psal. 17.

This is a Psalm of David, composed, as is most probable, under the Saulian Persecution.

HEAR the right, O Lord, consider my Complaint: and hearken unto my Prayer, *that goeth* not out of feigned Lips.

2. Let my Sentence come forth from thy presence: and let thine Eyes look upon the thing that is equal.

3. Thou hast proved, and visited mine Heart in the Night-season; thou hast tried me, and shalt find no Wickedness in me: for I am utterly purposed that my Mouth shall not offend.

4. Because of Mens Works, that are done against the words of thy Lips: I have kept *me from* the ways of the Destroyer.

5. O

9. I have made God always the Object of my Thoughts; and therefore he being so nigh me, and as it were on my right Hand, I have no distrust that my Enemies shall prevail against me.

10. Upon these Considerations my Heart was rejoiced, and my Honour, which was depressed very low, revived; my Body, which was, as it were, buried in Affliction, shall expect a glorious Resurrection.

11. And that for this Reason; because the Messiah, who is to be born of me, and who liveth in me, *Gal. 2. 20.* shall not have his Soul left in the State of the Dead; nor he who is anointed to that sacred Office, have his Body putrify, like ordinary Corpses, in the Grave.

12. Nay, I have an undoubted Assurance, that tho' my cruel Persecutors should destroy me, thou wilt *direct me to the Path of Life*, (as the Original expresses it) and bring me thro' the Merits of the Messiah, to everlasting Happiness; where I, together with him, in the Divine Presence, shall partake of *Fulness of Joy*; and being nigh my Saviour, who sits at the right Hand of God, shall enjoy everlasting Pleasures.

Paraphrase on Psal. 17.

O Lord I appeal to thee to hear the Right of my Cause, and to enquire

into my Life, if I am guilty of those rebellious Preparations against *Saul*, which mine Adversaries accuse me of; I appeal with all Sincerity to thee who art the God of Truth, who hatest a Lie, and all manner of Dissimulation.

2. Do thou, from thy heavenly Tribunal, pronounce me innocent; and let thy unerring Judgment look into the Justice of my Cause.

3. For thou knowest exactly, not only what I have said or done openly and in Company, but the very Thoughts of my Heart, and what my Mind has suggested to it self, in my closest Retirement even upon my Bed; and yet I am sure thou hast found no rebellious Purpose in my Heart; nay, thou art so far a Witness for me, that I have made a Resolution not to give Offence to *Saul* or his Adherents by any imprudent Word.

4. By reason of the unwarrantable Actions of some Men, who have ventured upon Rebellion, notwithstanding thy Laws, the *Words of thy Lips*, have forbidden it; I have kept my self from any destructive Methods: And from making away with *Saul*, when it was in my Power to do it.

5. O hold thou up my goings in thy Paths ; *that* my footsteps slip not.

6. I have called upon thee, O God, for thou shalt hear me : incline thine Ear to me, and hearken unto my words.

7. Shew thy marvellous loving Kindness, that thou art the Saviour of them which put their trust *in thee* : from such as resist thy right hand.

8. Keep me as the Apple of an Eye : hide me under the shadow of thy wings.

9. From the Ungodly that trouble me : mine Enemies compass me round about to take away my Soul.

10. They are inclosed in their own Fat : and their Mouth speaketh proud things.

11. They lie waiting in our way on every side : turning their Eyes down to the ground.

12. Like as a Lion *that* is greedy of his Prey : and as it were a Lions Whelp lurking in secret places.

13. Up, Lord, disappoint him, and cast him down : deliver my Soul from the Ungodly, *which is* a Sword of thine.

14. From the Men of thy hand, O Lord, from the Men, I say, and from the evil World : *which have* their Portion in this Life, whose Bellies thou fillest with thy hid *Treasure*.

15. They

5. O Lord, by thy Grace direct the Course of my Actions that I be not provoked by *Saul's* ill Usage, to do any thing unlawfully against him.

6. I have begged Succour of thee alone, by my earnest Prayers put up unto thee : as well knowing, that thou wilt assist me ; O do thou therefore, from thy heavenly Throne, bow down thine Ear, to hearken to my Address.

7. Exert thy miraculous Power in my Behalf ; then, O God, who art remarkably famous for vindicating Innocent Persons from the Violence of injurious Oppressors.

8. Since, therefore, I commit my self entirely to thy Protection, I beseech thee to preserve me with as much Care and Choiceness, as the Pupil of the Eye is guarded by the Lid ; and with as much Tenderness as a Bird laps her Wings over her young Ones, when they are in Danger.

9. In like Manner do thou defend me from these ungodly Persons, my Adversaries in *Saul's* Court, who endeavour to take away my Life, and beset me round with as much Diligence, as if they were investing a City.

10. They take their Swing, and are grown fat with the full Enjoyment of all temporal Blessings ; and this elates them to that Degree of Pride, as to put them upon speaking scornful and contemptuous Words against me.

11. They lie in wait for me, having on every side beset me, 2 *Sam.* 23. 26. turning their Eyes downwards as Hounds and wild Beasts do, when they hunt after their Game and Prey.

12. Nay ; no hungry Lion runs after his Prey with so much Greediness, lodges himself with so much Craft, and leaps out of his lurking Hole with so much Nimbleness, as *Saul's* Agents do all this, to take me.

13. But do thou, O Lord, rise up in my Defence, and preserve my Life from these wicked Enemies, who can do nothing without thy Permission, and are but a Sword in thine Hand, which thou canst hinder from doing Execution at thy Pleasure.

14. Deliver me from these Persons who are but *Men of thy Hand*, that thou canst manage as thou wilt ; save me from these worldly Men, who have nothing

15. They have Children at their desire: and leave the rest of their *substance* for their Babes.

16. But as for me, I will behold thy prefence in Righteousness: and when I awake up after thy likeness, I shall be satisfied with it,

nothing further in their View than this Life, and expect no Portion in any other; whose Appetites thou art pleased to gratify to the full, by affording them all the Satisfaction which this Life affords.

15. They are gratified in having as many Children as they please; and, when they go out of the World, they leave plentiful Estates to their Posterity.

16. But on the other side, I comfort my self, that by doing *righteous* and good *Actions*, I shall enjoy thy Presence in a future State, which is beyond all the good Things of this Life; and when I shall awake from the Grave, and be formed again after thy Image, I shall for ever enjoy the fullest Satisfaction.

Lessons for the Third Day of the Month throughout the Year.

January 3.	February 3.	March 3.	April 3.
Morn. Gen. 3. Matt. 2. Even. Gen. 4. Rom. 2.	Morn. Exod. 12. Mark 3. Even. Exod. 13. 1 Cor. 15.	Morn. Deut. 19. Luke 14. Even. Deut. 20. Phil. 2.	Morn. 1 Sam. 9. John 21. Even. 1 Sam. 10. Heb. 5.
May 3.	June 3.	July 3.	August 3.
Morn. 1 Kings 10. Matt. 1. Even. 1 Kings 11. Rom. 2.	Morn. Esther 9. Mark 4. Even. Job 1. 2 Cor. 1.	Morn. Prov. 15. Luke 15. Even. Prov. 16. Phil. 3.	Morn. Jer. 33. Acts 1. Even. Jer. 34. Heb. 6.
September 3.	October 3.	November 3.	December 3.
Morn. Amos 1. Matt. 4. Even. Amos 2. Rom. 4.	Morn. Tobit 11. Mark 6. Even. Tobit 12. 2 Cor. 2.	Morn. Eccl. 18. Luke 19. Even. Eccl. 19. Col. 3.	Morn. Isa. 18. Acts 4. Even. Isa. 19. Heb. 9.

EVENING PRAYER.

Diligam te, Domine. Psal. 18.

The Hebrew Title is, A Psalm of David, the Servant of the Lord, who spake unto the Lord the Words of this Song, in the Day that the Lord delivered him from the Hands of all his Enemies, and from the Hand of Saul. It was probably composed some Time after he was in Possession of the Kingdom.

I Will love thee, O Lord, my strength; the Lord is my stony Rock, and my Defence: my Saviour, my God, and my Might, in whom I will trust, my Buckler, the Horn also of my Salvation, and my Refuge. 2. I

Paraphrase on Psal. 18.

I Will always love, and pay my Marks of Gratitude to thee, for thou art my Cattle, and Place of *Strength*, much more impregnable than one situate upon a craggy Rock; thou art my Pre-

server, and in a peculiar Manner my God; thou art such a mighty and noble Defence, that I may, with Security, trust in; thou art my Sanctuary, to whom, as to the Horns of the Altar, I fly for Refuge.

2. I will call upon the Lord, *which* is worthy to be praised: so shall I be safe from mine Enemies.

3. The Sorrows of Death compassed me: and the Overflowings of Ungodliness made me afraid.

4. The Pains of Hell came about me: the Snares of Death overtook me.

5. In my trouble I will call upon the Lord: and complain unto my God.

6. So shall he hear my voice out of his *holy* Temple: and my Complaint shall come before him, it shall enter *even* into his Ears.

7. The Earth trembled and quaked: the very Foundations also of the Hills shook, and were removed, because he was wroth.

8. There went a smoke out in his presence: and a consuming fire out of his Mouth, so that Coals were kindled at it.

9. He bowed the Heavens also, and came down: and *it was* dark under his Feet.

10. He rode upon the Cherubins, and did flie: he came flying upon the Wings of the Wind.

11. He made Darkness his secret place: his Pavilion round about him with dark Water, and thick Clouds to cover him.

12. At the brightness of his presence his Clouds removed: Hail-stones, and Coals of Fire.

13. The

2. At any time when I am under Troubles and Difficulties, I will address my self to the celebrated JEHOVAH, and he shall deliver me from mine Enemies.

3. The Pangs of Death surrounded me; and the Wickedness of my Adversaries, which bore in upon me like a Torrent, put me in great fear.

4. Each Pains as lead to Hades, or the State of the Dead (whither I could not but think I was going) did circle me round; and a mortal Conspiracy against me was just upon taking effect.

5. But then I fly to my wonted Remedy, which is, in the midst of my Trouble, to call upon the Lord, and to lay before him my Suffering.

6. And then he hears my Voice out of his holy Temple, the Place of his residential Presence; and there he suffers my Complaint to be brought before him.

7. And behold! I see him approaching towards my Relief; at whose Presence the Ground begins to tremble, and of a sudden, the very Foundations

of the Hills shake, and are removed out of their Places, as not being able to abide the Anger of the great God.

8. There went on a Smoke before his Face, and a Fire out of his Mouth, which devoured all before him, and turned every Thing, about him, into Coals and Ashes.

9. He wrapt himself in a tempestuous Cloud, which hung low, and let him down nigh to the Earth, screening away the Sun, by the black Vapour incircling him, and making all dark below him.

10. He came riding on a Cherubin, with incredible Velocity; having his Course hastened by the Wings of the Wind.

11. Darkness was spread over him as a Tent, and Clouds thick with Rain covered him.

12. Afterwards, as he began more to discover his Presence, the Darkness of the Clouds disappeared; and Hail-stones, and red-hot Thunderbolts, like so many great fiery Coals, were shot out from him.

13. The Lord also thundred out of Heaven, and the Highest gave his thunder: hail-stones, and Coals of fire.

14. He sent out his Arrows, and scattered them: he cast forth Lightnings, and destroyed them.

15. The Springs of Waters were seen, and the Foundations of the round World were discovered at thy chiding, O Lord: at the Blasting of the Breath of thy Displeasure.

16. He shall send down from on high to fetch me: and shall fetch me out of many Waters.

17. He shall deliver me from my strongest Enemy, and from them which hate me: for they are too mighty for me.

18. They prevented me in the day of my trouble: but the Lord was my upholder.

19. He brought me forth also into a place of liberty: he brought me forth, even because he had a Favour unto me.

20. The Lord shall reward me after my righteous dealing: according to the cleanness of my Hands shall he recompense me.

21. Because I have kept the ways of the Lord: and have not forsaken my God, as the Wicked doth.

22. For I have an Eye unto all his Laws: and will not cast out his Commandments from me.

23. I

13. He then thundred from above, with such a Thunder, as evinced him to be the most High God, and the Governour of the Universe; and then again his Hail-stones and red-hot Thunderbolts.

14. These were the terrible Arrows, he shot out, to scatter his and mine Enemies; adding withal, dismal Flashes of Lightning to destroy them.

15. By the force of a dreadful Earthquake, the Bowels of the Earth were ripped up, and new Springs of Water were discovered; the deep Caverns of the Earth, which lay lowest and nearest to its Centre, were brought to light, when the great God shewed his Anger, and manifested this Hurricane of his Displeasure.

16. Then God sends an Order down from Heaven, to bring me to him, and to deliver me from the many Dangers, which, like a Deluge, were like to overwhelm me.

17. Delivering me from the Malice of *Saul*, my most powerful Enemy, and from his Adherents, which bore an implacable hatred against me; he being so kind to be Assitant to me, at a time, when I was not able to encounter with them.

18. They many times surpris'd me unawares, in those troublesome Days of my Life; but the Lord was my Staff, to support me.

19. He brought me forth out of the Prison which my Adversaries had shut me up in, into this eminent State of Freedom, which I have enjoyed, since I have been advanced to the Regal State; which he has vouchsafed to do, out of his great Goodness towards me.

20. And this Favour I have received from God, as a Reward of my gentle Usage of *Saul* my Enemy, in whose Blood I would not imbrue my Hands, when I had so fair an Opportunity for it, and when the ill Treatment he had given me, and my own Security, plead'd so strong for it.

21. For having gone through this Trial, I had the Advantage of no inconsiderable Test, that I had a true Reverence for God's Laws, and that I would not transgress them, as wicked Men do, when they have the Prospect of reaping any considerable Gain by their Sin.

22. I always had in view the Observation of his holy Laws, not slighting them, and laying them aside, as too many do.

23. I al-

23. I was always uncorrupt before him : and eschewed mine own Wickedness.

24. Therefore shall the Lord reward me after my righteous dealing : and according to the cleanness of my hands in his Eye-sight.

25. With the Holy thou shalt be holy : and with a perfect Man thou shalt be perfect.

26. With the Clean thou shalt be clean : and with the Froward thou shalt learn frowardness.

27. For thou shalt save the People that are in Adversity : and shalt bring down the high looks of the Proud.

28. Thou also shalt light my Candle : the Lord my God shall make my Darknes to be Light.

29. For in thee I shall discomfit an Host of Men : and with the help of my God I shall leap over the Wall.

30. *The way* of God is an undefiled way : the Word of the Lord also is tried in the Fire ; he is the Defender of all them that put their trust in him.

31. For who is God but the Lord : or who hath any strength, except our God ?

32. It

23. I always indeavoured to be as intire and perfect in my whole Life, as ever I could, and avoided, in my self, every known Sin.

24. Therefore the Lord doth confer this great Favour upon me, in recompence of the Purity and Innocence of my Conversation.

25. Such, O God, are the wise Dispenfations of thy Providence, that Men shall receive from thee Returns suitable to their Regards to thy Laws ; To the holy Man thou shalt shew thy self a holy God, by rewarding his Piety ; To the perfect and upright Man thou shalt demonstrate thy self a God of Integrity, by making good thy Promises to him.

26. If a Man leads a Life of Purity and Holiness, God will declare himself a holy God, in rewarding every degree of it ; but if a Man shew himself froward, and disobedient to God's Commands, God will oppose him with as much Stiffness, and will inflict a Punishment equal to his Obstinacy.

27. For it is thy Nature, O God, to

deliver Persons that are in Affliction, and to quell the Confidence of their proud Adversaries.

28. And upon this Consideration, I always expect that God should refresh my dying Lamp, when it is going out, and turn the Darknes of Adversity, into the Light of Prosperity.

29. By thy Assistance, I shall not doubt, at any Time (as I have experienced formerly in the Matter of *Goliath*) singly of my self to rout an Army ; when I have thee to help me, I would venture to leap over the Trenches, and throw my self singly among all the Enemies.

30. For indeed God's Promises to his faithful Servants are immutable ; the purified Gold is not so free from Dross, as God's Promises from Falshood ; for some time or other he will be sure to find out a Way, to succour them that trust in him.

31. For who is a true God but our *JEHOVAH* ? What Power have the heathen Idols and fictitious Gods, to succour their Votaries ?

32. In

32. It is God that girdeth me with strength of War : and maketh my way perfect.

33. He maketh my Feet like Harts Feet : and setteth me up on high.

34. He teacheth mine Hands to fight : and mine Arms shall break open a Bow of Steel.

35. Thou hast given me the defence of thy Salvation : thy right Hand also shall hold me up, and thy loving Correction shall make me great.

36. Thou shalt make room enough under me for to go : that my Footsteps shall not slide.

37. I will follow upon mine Enemies, and overtake them : neither will I turn again till I have destroyed them.

38. I will smite them, that they shall not be able to stand : but fall under my Feet.

39. Thou hast girded me with strength unto the Battle : thou shalt throw down mine Enemies under me.

40. Thou hast made mine Enemies also to turn their Backs up : on me : and I shall destroy them that hate me.

41. They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42. I will

32. In the Time of War he girdeth on my Armour, and gives me Strength to oppose my Enemies ; and in the Time of Peace, he inspires me with such civil Vertues, as make me perfect and accomplish'd in that State.

33. When I have occasion to fly from mine Enemies, as in my helpless Condition I was forced to do from *Saul*, he gives my Feet the Swiftness of a Hind, pursued by the Dogs ; he then sets me in a Place of Safety, out of the Adversaries reach ; as when I was forced to fly to the Mountains from the Fury of *Saul*, 1 Sam. 27. 1.

34. He instructs me in the Art of War ; and gives me Strength sufficient to force a Steel-Bow out of my Enemies Hand, and to break it before his Face.

35. Thou hast given me thy Salvation for my defensive Arms ; thy right Hand is my Recruit to support me when I shrink in the Battle ; and it is thy mild Discipline that makes me a renowned General.

36. Formerly, I was pent up in a narrow Place, under *Saul's* Persecution, forced to walk upon the Tops of craggy Rocks, where I could hardly

stand ; but now thou hast given me an ample Kingdom to entertain my self in.

37. Being now encouraged by this noble Assistance afforded me by my God, I will pursue my present Enemies the Moabites, Philistines, &c. and put them to such an entire Rout, that a Man of them shall not escape.

38. I will attack them with that Fury, that they shall not be able to make any Stand before me ; but shall throw down their Arms and beg Quarter of me upon their Knees.

39. Thou hast harnessed me with strong and impenetrable Armour, so that no one can hurt me ; but my flying Enemies shall fall before me, and I shall tread upon them in the Pursuit.

40. Thou shalt make my foreign Enemies to fly before my Army ; and thou shalt give me Power to destroy my domestick Ones, the Remnant of the Saulian Faction.

41. They shall call out for Succours, but no Recruits shall come ; they shall call upon God likewise ; but they have too much provoked him, to be intitled to his Assistance.

42. I will beat them as small as the Dust before the Wind: I will cast them out as the Clay in the Streets.

43. Thou shalt deliver me from the Strivings of the People: and thou shalt make me the Head of the Heathen.

44. A People *whom* I have not known: shall serve me.

45. As soon as they hear of me, they shall obey me: but the strange Children shall dissemble with me.

46. The strange Children shall fail: and be afraid out of their Prisons.

47. The Lord liveth, and blessed *be* my strong helper: and praised *be* the God of my Salvation.

48. Even the God that seeth that I be avenged: and subdueth the People unto me.

49. *It is* he that delivereth me from my *cruel* Enemies, and setteth me up above mine Adversaries: thou shalt rid me from the wicked Man.

50. For this cause will I give Thanks unto thee, O Lord, among the Gentiles: and sing Praises unto thy Name.

51. Great Prosperity giveth he unto his King: and sheweth loving Kindness unto David his Anointed, and unto his Seed for evermore.

M O R N -

42. I shall beat them into as small Parts, as the Dust which is driven before the Wind, and they shall in as little Time disappear; I shall tread upon them as contemptuously, as upon the Dirt in the Streets.

43. Besides, I trust that thou, O God, wilt deliver me from all Seditions and Rebellions of my own People, and that thou wilt make my neighbouring Princes Dependents upon me.

44. And that foreign Nations, who are at so remote a Distance from me, that I hardly know their Names, shall pay Tribute to me.

45. As soon as they hear of me, and the noble Victories I have gained, they shall submit themselves to my Government; but yet the Obedience of these foreign Countries, I foresee, will be but feigned and dissembled.

46. But however they shall be forced to a Subjection unto me, and be afraid out of their lurking Places they shall hide themselves in.

47. My trust is in the living God, and not in any senseless Idol, to be my mighty Helper; and I will praise that great God who has saved me.

48. That God who has enabled me to take Revenge upon my Enemies, and quell the Insurrections of my rebellious Subjects, who refuse to submit to my Government.

49. He not only defends me from the wicked Designs of mine Enemies, but exalts me above them; delivering me from every such Man of Wickedness and Oppression as *Saul* was.

50. For this Reason I will pay my publick Thanks unto thee, O Lord, among the Gentile Nations whom thou hast subjected to my Dominion; and sing Praises to the Honour of the great JEHOVAH's Name, that it may be renowned among them.

51. That JEHOVAH, who gives such mighty Successes to his King, whom, by his especial Designation, he has raised to the Crown of *Israel*; that has protected *David* from all the Dangers he went through, before his coming to the Throne; that has given him such great Victories after it. and promised, that the *Kingdom shall be established in his House for ever*, 2 Sam. 7. 16.

MORNING PRAYER.

Cæli enarrant. Psal. 19.

The Hebrew Title is, To the Master of the Mulick, A Psalm of David. The Design of this Psalm is, to shew the extraordinary Spiritual Advantage which is to be reaped, from the Contemplation of the great Works of God's Creation, viz. The heavenly Bodies, and other Parts of Nature, but chiefly from the Consideration of these excellent Rules of Morality, which in his holy Word he has given, for the Government of our Lives.

THE Heavens declare the Glory of God: and the Firmament sheweth his handy-work.

2. One day telleth another: and one night certifieth another.

3. There is neither Speech nor Language: but their Voices are heard among them.

4. Their sound is gone out into all Lands: and their words into the ends of the World.

5. In them hath he set a Tabernacle for the Sun: which cometh forth as a Bridegroom out of his Chamber, and rejoyceth as a Giant to run his course.

6. It goeth forth from the uttermost part of the Heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7. The

Paraphrase on Psal. 19.

THE Contexture of the Heavens, the Beauty of their Appearance, the exquisite Order which the celestial Bodies are placed in, the long Continuance and Equability of their Motions, with innumerable other most admirable Qualities discovered in them, do demonstrate the infinite Wisdom of the Divine Artificer who created them.

2. Every single Day telleth out the Wisdom of God with more Force and Rhetorick than the most perswative Preacher, and when that Day is gone, it leaveth the Argument to the next Day, to be urged with equal Force; and so every Night gives Demonstration of the same Almighty Wisdom, to any one who does but look up upon the Stars, leaving the Demonstration still as cogent, to the next Night which follows it.

3. Indeed these glorious Bodies have not the Gift of articulate Speech, as we Men have, but they afford as excellent Lessons to instruct Men in the Wisdom

and Goodness of the great Creator, as if they had an hundred Tongues.

4. And yet this Speech of theirs is so vocal and sounding, as to be heard to all the Nations of the World, there being no Nation so barbarous, but that they own a Creator of the World, forced unto this Confession by the wise Order, and glorious Construction of these celestial Bodies.

5. Among these celestial Bodies, for the Sun the noblest of them all, he has prepared a Royal Mantion or Tabernacle in Heaven, the Orb wherein he moves. And he every Morning, when he rises in the East, appears with all the Fineness and Jollity, as a Bridegroom comes out of his Bride-Chamber and rejoices with as much Alacrity and Eagerness, as a strong Athletick to run the Race he is prepared for.

6. He moves with incredible Swift-ness from the East to the West, the two most distant Parts of the World, and from thence round to the Eastern Point again, with the same Velocity, enlivening all Things with its vigorous Heat.

7. But

7. The Law of the Lord is an undefiled Law, converting the Soul: the Testimony of the Lord is sure, and giveth Wisdom unto the simple.

8. The Statutes of the Lord *are* right, and rejoyce the Heart: the Commandment of the Lord is pure, and giveth light unto the Eyes.

9. The fear of the Lord *is* clean, and endureth for ever: the Judgments of the Lord *are* true, and righteous altogether.

10. More to be desired are they than Gold, yea, than much fine Gold: sweeter also than Honey and the Honey-comb.

11. Moreover, by them is thy Servant taught: and by keeping of them *there is* great reward.

12. Who can tell how oft he offendeth: O cleanse thou me from my secret *Faults*.

13. Keep thy Servant also from presumptuous *Sins*, lest they get the dominion over me: so shall I be undefiled and innocent from the great Offence.

14. Let

7. But as God's Wisdom is thus sufficiently conspicuous in the Works of Nature, so is it alike remarkable in the Divine Law he has given us to govern our Actions by; a Law without any blemish, made up of wholsom and excellent Precepts; a Law which maketh the Soul return to God, when it is estranged from him by Sin; a Law, or Rule of Life, which is Sure and Infalible, and which, if Men square their Lives by, they can never be mistaken: And lastly, a Law which does not only instruct wise and learned Men, but inspire with Wisdom the most illiterate, and Men of the ordinaryest Capacities.

8. These Statutes which God has given us, for the Direction of our Actions, are free from all Error and Mistake, and agreeable to the rightest and exactest Reason; they make glad every good Man's Heart, by informing his Mind with Divine Truths, and by heartning him up with comfortable Promises; they convey intellectual Light to the Mind with greater Purity, than the Sun communicates corporeal Light to the Eyes.

9. This sacred Law, which informs us how to worship God aright, is *clean* and pure, and free from the Superstition which the Gentile Worship is clogged with; and is not mutable at Man's pleasure, as the Religion of other Countries is; this is a Law which is *true*, whose Sanctions are founded upon most cer-

tain Rewards and Punishments; a Law, every single Precept whereof, is Righteous and Holy.

10. A Law, more beautiful to be view'd, and richer to be possessed, than large Heaps of refined Gold: A Law, more sweet to the Taste, than the Honey dropping from the Comb.

11. And if I thy Servant, O Lord, stand possessed of any distinguishable degrees of Wisdom, I confess I have been taught it by the Precepts of this Law; by observance thereof, a Man shall receive an ample Reward both in this Life and the next.

12. But tho' I diligently endeavour, to the utmost of my Power, to obey this holy Law of God, yet I am conscious to my self of many Failures in my Duty, and doubt not but there are many more which have escaped my Knowledge; I beseech thee therefore, good God, to pardon me for these unregarded Sins.

13. But more especially, I beseech thee to preserve me who am thy poor humble Servant and Creature, from all Presumptions which are committed against Knowledge; but above all, I beseech thee, not to let any such Sin get the Dominion over me, and establish it self into a Habit; and then I shall be free from such a great degree of Impiety, as will put me out of Hopes of returning to thy Favour.

14. Let

14. Let the Words of my Mouth, and the Meditation of my Heart : be *always* acceptable in thy sight.

15. O Lord : my strength, and my redeemer.

Exaudita te, Dominus. Psal. 20.

This is a Psalm of David, in which the People pray for their King's good Success in his Wars, most probably those he was engaged in against the Ammonites, 2 Sam. 6. 8. I conceive it to be a Song wrote in Amecbaic Verse, wherein David and the People answer each other.

People. THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2. Send thee help from the Sanctuary : and strengthen thee out of Sion.

3. Remember all thy Offerings : and accept thy Burnt-offerings.

4. Grant thee thy Hearts desire : and fulfil all thy Mind.

5. We will rejoice in thy Salvation, and triumph in the Name of the Lord our God : the Lord perform all thy Petitions.

David. 6. Now know I that the Lord helpeth his Anointed : and will hear him from his holy Heaven ; even with the wholsom strength of his right Hand.

People. 7. Some put their trust in Chariots, and some in Horses : but we will remember the Name of the Lord our God.

David. 8. They are brought down and fallen : but we are risen and stand upright. *People.*

14. Let the Words I have now offered up to thee in this Hymn, and every other Prayer or Meditation I shall hereafter address my self to thee in, be continually well-pleasing to thee.

15. O God my strong Hold, and my Deliverer.

Paraphrase on Psal. 20.

WE thy faithful People, O King *David*, do put up our Prayers to Almighty God, that his good Providence would answer thy Desires in this Time of thy Difficulty, and that the great JEHOVAH, the God of the Israelites, would defend thee from thy Enemies.

2. That he would send thee Assistance from his Sanctuary upon Mount *Sion*, where the Ark is lodged, and which is the more especial Place of his Presence.

3. May God shew some signal Token that he accepts thy Sacrifice and Burnt-offerings.

4. May he grant thee all the Success, which thou canst desire, against thy Enemies.

5. Nay, our Minds forebode us, that we shall return rejoicing in the Pre-

servation, which thou shalt have procured us, triumphing in the Name of our great JEHOVAH. May God bring to pass all the good Designs of our gracious King.

David. 6. I know, O my good People, being instructed by the Experience of my whole Life, that God is always ready to assist me his Servant, whom he has anointed to be King of *Israel*, and that he will hear my Prayers which I put up to him, from his holy Seat in Heaven ; affording Succour to me, from the salutiferous Power of his right Hand.

People. 7. Having therefore this Encouragement, we will not, like other Nations, depend upon Success from the Number of Chariots and Horses, and other warlike Preparations ; but our Reliance shall be upon our God, who fights for us.

David. 8. 'Tis true what you say ; nay, I foresee, that they are already vanquished, and fall down under our Feet ; but we stand upright, in the Condition of Conquerors.

People. 9. Save, Lord, and hear us, O King of Heaven: when we call upon thee.

Domine, in virtute tua. Psal. 21.

This Psalm was compos'd by David in the Name of the People wishing Prosperity to their King; having in it some Expressions, which, according to the Jews, relate to the Messias.

THE King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy Salvation.

2. Thou hast given him his hearts desire: and hast not denied him the Request of his Lips.

3. For thou shalt prevent him with the Blessings of Goodness: and shalt set a Crown of pure Gold upon his Head.

4. He asked Life of thee, and thou gavest him a long Life: even for ever and ever.

5. His Honour is great in thy Salvation: Glory and great Worship shalt thou lay upon him.

6. For thou shalt give him everlasting Felicity: and make him glad with the Joy of thy Countenance.

7. *And why?* Because the King putteth his trust in the Lord: and in the Mercy of the most Highest he shall not miscarry.

8. All thine Enemies shall feel thy Hand: thy right Hand shall find out them that hate thee.

9. Thou shalt make them like a fiery Oven in time of thy Wrath: the Lord shall destroy them in his displeasure, and the Fire shall consume them.

10. Their

People. 9. Preserve us therefore, O Lord, thou Heavenly King, and graciously hear our Prayers, that we may obtain a Victory over our Enemies.

Paraphrase on Psal. 21.

THE King shall rejoyce and triumph in the Victory, which thou shalt, by thy Power, procure for him.

2. Thou hast already hearkened unto the Prayers which he hath put up to thee, in the former glorious Successes which by thy Protection he has obtained.

3. Nay, thou art before-hand with him, in granting him unrequested Favours, heaping new Crowns upon his Head, which he has not the Ambition to desire.

4. He asked of thee but only just to escape with his Life from the Hands of *Saul*, but thou hast given him length of Days in his own Person, and hast promised that the temporal Crown of *Israel* shall continue in his Family for many Ages; and afterwards the Spiritual Kingdom of the *Messias*, who is

to descend from him, shall remain therein, 2 *Sam.* 7. 16.

5. Great is the Honour which thy Assistance has conferred upon him; and thou reservest for him still greater Glories in Store.

6. Thou hast given him eternal Happiness in another Life, and affordeest him inexpressible Joy, by suffering him to behold thy Countenance for ever.

7. And the Reason of this is, because King *David* puts his whole Trust and Confidence in Almighty God, therefore his Hopes being fixed upon this Basis, shall never fail.

8. All thine Enemies shall be sensible of the Force of thy Hand, and that Power which God gives thee shall reach all thy Opposers to their Destruction.

9. Thou shalt destroy them, with as much Dispatch as a burning Oven does the Fuel that is cast into it, when thou in thy Anger lookest upon them; they shall perish with a very sharp and certain Destruction.

10. Thou

10. Their Fruit shalt thou root out of the Earth : and their Seed from among the Children of Men.

11. For they intended mischief against thee : and imagined such a Device as they are not able to perform.

12. Therefore shalt thou put them to flight : and the Strings of thy Bow shalt thou make ready against the Face of them.

13. Be thou exalted, Lord, in thine own strength : so will we sing and praise thy Power.

10. Thou shalt destroy their Children, and extirpate their Families.

11. For they have sufficiently provoked Almighty God to be their Enemy, by their mischievous Attempts against the Life and Honour of God's Anointed, altho' they have not been able to bring their wicked Purpose to Effect.

12. Therefore they shall turn their Backs upon thee by a base Flight, as

soon as ever thy Bow-strings are ready to discharge a Flight of Arrows upon them.

13. Upon the whole therefore, we will ascribe the Victory to our God, by whose Power and Assistance only it shall be procured ; all the Part that we shall take to our selves is, to sing Praises to that Almighty Power that has given us the Victory.

Lessons for the Fourth Day of the Month throughout the Year.

January 4.	February 4.	March 4.	April 4.
Morn. Gen. 5. Matt. 3. Even. Gen. 6. Rom. 3.	Morn. Exod. 14. Mark 4. Even. Exod. 15. 1 Cor. 16.	Morn. Deut. 21. Luke 15. Even. Deut. 22. Phil. 3.	Morn. 1 Sam. 11. Acts 1. Even. 1 Sam. 12. Heb. 6.
May 4.	June 4.	July 4.	August 4.
Morn. 1 Kings 12. Matt. 2. Even. 1 Kings 13. Rom. 3.	Morn. Job 2. Mark 5. Even. Job 3. 2 Cor. 2.	Morn. Prov. 17. Luke 16. Even. Prov. 18. Phil. 4.	Morn. Jer. 35. Acts 2. Even. Jer. 36. Heb. 7.
September 4.	October 4.	November 4.	December 4.
Morn. Amos 3. Matt. 5. Even. Amos 4. Rom. 5.	Morn. Tobit 13. Mark 7. Even. Tobit 14. 2 Cor. 3.	Morn. Eccl. 20. Luke 20. Even. Eccl. 21. Col. 4.	Morn. Isa. 20, 21. Acts 5. Even. Isa. 22. Heb. 10.

EVENING PRAYER.

Deus, Deus meus. Psal. 22.

This Psalm was composed by David, under a very great Calamity, probably, when so great a Part of his Friends forsook him in the Absalomick Rebellion, many Passages whereof are applicable to the Sufferings of Christ. It is intitled, Aijeleth Shahar, The Hind of the Morning; because this good Prince was then hunted by his Subjects like a Hind.

MY God, my God, look upon me, why hast thou forsaken me : and art so far from my health, and from the words of my complaint ? 2. O

Paraphrase on Psal. 22.

MY strong God ! my God who wert used to defend me ! Why hast thou withdrawn thy Protection from

me ? Why art thou removed so far from my Assistance ? Why art thou so backward to hear my Addresses to thee, for Deliverance from my Enemies ?

2. O my God, I cry in the day-time, but thou hearest not: and in the night-season I take no rest.

3. And thou *continuest* holy: *O thou* worship of *Israel*.

4. Our Fathers hoped in thee, they trusted in thee: and thou didst deliver them.

5. They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6. But as for me, *I am* a Worm, and no Man: a very Scorn of Men, and the out-cast of the People.

7. And they that see me, laugh me to scorn: they shoot out their Lips, and shake their Heads, *saying*,

8. He trusted in God, *that* he would deliver him: let him deliver him if he will have him.

9. But thou art he that took me out of my Mothers Womb: thou wast my hope, *when I* hanged yet upon my Mothers Breasts.

10. I have been left unto thee ever since I was born: thou art my God even from my Mothers Womb.

11. O go not from me, for trouble is hard at hand: and *there* is none to help me.

12. Ma-

2. O my God! I incessantly call upon thee for Help: In the Day-time I put up my Petitions to thee, which thou do'st not vouchsafe to hear; at Night likewise I continue the same Addresses, notwithstanding the great Discouragement.

3. But yet I cannot but acknowledge that thou do'st still remain just and holy. O thou who art the God of the People of *Israel*, and their mighty Deliverer in their many Distresses.

4. And indeed this is a considerable Encouragement to me in my Condition, to remark, that many of our Forefathers were in as forlorn a Condition as I am, and yet they trusted in God for Deliverance, and he did not frustrate their Expectations.

5. They put up their Prayers to thee the great JEHOVAH, not any strange God, and thou didst assist them, and kept them from being destroyed by their Enemies.

6. But tho' thou mightest be inclined to protect such great and holy Men as the Patriarchs *Abraham, Jacob, Joseph*, &c. under their Afflictions; yet why should I expect that thou should'st work a like Deliverance for such a Worm as I am, whom my Subjects have

scorned, and the basest of the People have thrown me off, as a vile and contemptible Thing? but herein I must consider that I am in my Sufferings, the Fore-runner of the *Messias*, who must suffer the like Calamities, which are shadowed out in me.

7. All they that look on me, (as they shall do upon the *Messias*) in a derisive Manner, put out their Lips, and shake their Head, uttering these contemptuous and blasphemous Words, *saying*,

8. He pretends to throw himself upon God for Protection, let therefore God protect him, if he have such a Fondness for him.

9. But I have experienced thee to be my Preserver from my Birth, and throughout the State of my Infancy.

10. As soon as I was born, thou tookest me for thy foster Child; from that time to this very Moment, thou hast cherished me; and therefore I will not now despair of thy Assistance.

11. O therefore do not thou stand at a distance, neglecting my Assistance, since my dearest Friends desert me, as they will do hereafter a greater Person than my self, the *Messias* upon the Cross.

12. Many

12. Many Oxen are come about me : fat Bulls of Basan close me in on every side.

13. They gape upon me with their Mouths : as it were a rump-ing and a roaring Lion.

14. I am poured out like Water, and all my Bones are out of joynt : my Heart also in the midst of my Body is even like melt-ing Wax.

15. My Strength is dried up like a Potsherd, and my Tongue cleaveth to my Gums : and thou shalt bring me into the Dust of Death.

16. For many Dogs are come about me : and the Council of the Wicked layeth siege against me.

17. They pierced my Hands and my Feet, I may tell all my Bones : they stand staring and looking upon me.

18. They part my Garments among them : and cast Lots upon my Vesture.

19. But be not thou far from me, O Lord : thou art my Suc-cour, haste thee to help me.

20. Deliver my Soul from the Sword : my Darling from the power of the Dog.

21. Save me from the Lions mouth : thou hast heard me also from among the horns of the Unicorns.

22. I will

12. Many strong and powerful Ene-mies have encompassed me, having the Strength and Fiercencs of Bulls pam-per'd in the fertile Pasture of *Basan*.

13. They come roaring about me with open Mouths, and are as greedy to devour, as a hungry Lyon is to fall upon his Prey.

14. I am grown as weak as Water, my Joynts have not Strength to sup-port my Body ; and all my Vitals con-sume away as Wax melteth before the Fire.

15. All my natural Moisture is decay'd, and I am become as dry as a broken Piece of earthen Ware ; my Tongue, thro' my continual feaverish Drought, sticks to the Roof of my Mouth ; and thou, O Lord, art just upon bringing me down to the Grave.

16. A Company of bloody Hounds are hunting after my Life ; and there is a Confederacy of wicked Men formed against me ; as there shall be hereafter against Christ, to put him to Death.

17. They have wounded my Hands and my Feet, but in a much more lit-tle Sense shall they do so to my Saviour

Christ, when the Nails shall fasten his precious Hands and Feet to the Cross ; one may tell my Ribs by Reason of my Leanness, as they may hereafter do Christ's, by Reason of his Distention under that cruel Punishment ; my Ad-versaries, in a contemptuous Manner, stand staring upon me.

18. They divide my Estate among them, as they shall do my Saviour's Garment, casting Lots for it, *John* 10. 24.

19. But I beseech thee, O Lord, do not thou remove they self afar off from me, denying me thy Assistance ; O make all imaginable Speed to my Succour.

20. Deliver my Life from perishing by the Sword ; save my Life, which is as it were my only darling Child left, (every Thing else being taken from me) save This, from the Power of those malicious Enemies, which, like Dogs, hunt after it.

21. Save me from the Hands of my Enemies, which are strong and cruel as Lions, for thou hast formerly preserv-ed me, when I was in as much danger, as if the Horn of a fierce Unicorn was just upon goring me.

22. I will declare thy Name unto my Brethren : in the midſt of the Congregation will I praiſe thee.

23. O praiſe the Lord, ye that fear him : magnifie him, all ye of the Seed of Jacob, and fear him, all ye Seed of Iſrael.

24. For he hath not deſpiſed nor abhorred the low Eſtate of the Poor : he hath not hid his Face from him, but when he called unto him, he heard him.

25. My praiſe *is* of thee in the great Congregation: my Vows will I perform in the ſight of them that fear him.

26. The Poor ſhall eat and be ſatiſfied : they that ſeek after the Lord, ſhall praiſe him ; your Heart ſhall live for ever.

27. All the ends of the World ſhall remember themſelves, and be turned unto the Lord ; and all the Kindreds of the Nations ſhall worſhip before him.

28. For the Kingdom *is* the Lord's : and he is the Governour among the People.

29. All *ſuch as be* fat upon Earth : have eaten and worſhipped.

30. All they that go down into the Duſt ſhall kneel before him ; and no Man hath quickned his own Soul.

31. My Seed ſhall ſerve him : they ſhall be counted unto the Lord for a Generation,

32. They

22. Now being certain that thou wilt procure me this Deliverance, I will ſing Praiſes to thy Name, in the Preſence of my Brethren the Jews, declaring what mighty Things thou haſt done for me; and this not only in private, but in the publick Congregation aſſembled for thy Worſhip.

23. O therefore, all ye the only Worſhippers of the true God, praiſe him for his great Favour done; O all you, my Country-men and Kindred derived from *Jacob*, our common Progenitor, joyne with me in my Thankſgiving to ſo gracious a God.

24. For God hath not contemned the low Eſtate of me his poor Servant, in the Time of my Affliction, he has not ſhunned and ſlighted me, as other baſe People have done; but has graciously heard my Prayer, and delivered me.

25. Therefore I will ſing forth thy Praiſes upon ſome ſolemn Feaſt-day, when there ſhall be an extraordinary Congregation met together for thy Worſhip, in a Pſalm purpoſely compoſed in Memory of this thy Delive-

rance.

26, 27. And here again I ſee, that my Deliverance does prefigure the Exaltation of the Meſſias, when the *Poor ſhall eat and be ſatiſfied, and have the Goſpel preached to them*; when all devout Perſons, of what Religion or Nation ſoever, ſhall be admitted to praiſe God in his eſtabliſhed Worſhip, and be put in a Capacity of attaining everlaſting Life.

28. For God is eſtabliſhing a Kingdom of his own, *viz.* that of the Meſſias, of which he ſhall be immediately Governor.

29. Under this Diſpenſation, the great Men of the World, that enjoy the *Fatneſs* of the Earth ſhall be admitted to partake of the Sacrifice.

30. Every poor Man, that lies in the Duſt, may *kneel down before* him, and enjoy the Privileges of this Sacrifice; truſting in God for Salvation, which they cannot procure themſelves.

31. My Poſterity, tho' born to Empire, ſhall ſerve this mighty Spiritual Prince; and they, by God's Favour, ſhall continue a great Family, for many Generations.

32. They shall come, and *the Heavens* shall declare his Righteousness: unto a People that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

This Psalm was wrote by David in a prosperous Condition, probably when he was settled in the Kingdom, after the Calamities he sustained under Saul's Persecution.

THE Lord is my Shepherd: therefore can I lack nothing.

2. He shall feed me in a green Pasture: and lead me forth beside the Waters of Comfort.

3. He shall convert my Soul: and bring me forth in the Paths of Righteousness, for his Names sake.

4. Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil: for thou art with me, thy Rod and thy Staff comfort me.

5. Thou shalt prepare a Table before me against them that trouble me: thou hast anointed my Head with Oyl, and my Cup shall be full.

6. But thy loving Kindness and Mercy shall follow me all the days of my Life: and I will dwell in the House of the Lord for ever,

32. Several of these Generations shall come and pass away, but at last God's Righteousness shall be manifest in sending the Messiah, in his good time; thereby making happy the Generation wherein he shall be revealed, and other Generations which shall follow it.

Paraphrase on Psal. 23.

THE Lord feeds me, and takes care of me, as a Shepherd does of his Flock, therefore nothing can be wanting to me, which may conduce to my Happiness, either in my Temporal or Spiritual Concerns.

2. He has instated me in a very happy Condition of Life, wherein my Circumstances resemble the feeding of Cattle in a fruitful green Pasture, where having fed themselves to the full with the delicious Herbage, they are led to Water unto a clear, and cool, and comfortable Stream.

3. Nor is he a Shepherd to my Body only, but to my Soul likewise; when he observes me straying from the Paths of Vertue, he turns me into the right Way again, by good Suggestions of his

Holy Spirit; to the Praise and Honour of his great Name.

4. Nay, tho' through any great Sickness or Danger, I should be just entering upon the black melancholy Shades of Death, and when my separate State after my Dissolution, shall be under them, I will not be afraid that any Mischief should befall me; for 'tis my Comfort to reflect, that in every Condition, both of Life and Death, I am under thy Pastoral Care.

5. Thou preparest a Table for me richly furnished, to the Grief and Envy of my Adversaries which behold it: And to make the Entertainment, which thou art pleased to give me, the Nobler, thou anointest my Head with fragrant Oyl, and makest my Cup to flow with the richest Wine.

6. And I do not doubt, but that this thy Goodness, will be continued to me as long as I shall live; being resolved always to retain a grateful Sense of thy Favours, and to frequent all publick Service in thy House, with as much Constancy, as if I dwelt there.

MORNING PRAYER.

Domini est terra. Psal. 24.

This is a Psalm of David, composed by him, as 'tis thought, when the Ark was brought from the House of Obed Edom, and settled in the House which he had prepared for it in Mount Zion: And as that was a Type of Christ's Ascension into Heaven, so is this Psalm a Prophecy of that Exaltation likewise. The Septuagint say, This is a Psalm to be sung the first Day of the Week, in the Title thereof. Agreeable to which, Maimonides relates, that the Psalm for Sunday was XXIV, for Monday XLVIII, for Tuesday LXXXIII, for Wednesday XCIV, for Thursday LXXXI, for Friday XCIII, for Saturday or the Sabbath XCII. It seems to be a Song in Parts, and wrote in the Dialogical Form.

A. THE Earth is the Lords, and all that therein is : the compass of the World, and they that dwell therein,

2. For he hath founded it upon the Seas : and prepared it upon the Floods.

B. 3. Who shall ascend into the Hill of the Lord : or who shall rise up in his holy place ?

A. 4. Even he that hath clean Hands, and a pure Heart : and that hath not lifted up his Mind unto Vanity, nor sworn to deceive his neighbour.

5. He shall receive the Blessing from the Lord : and Righteousness from the God of his Salvation.

6. This is the Generation of them that seek him : even of them that seek thy Face, O Jacob.

7. Lift up your heads, O ye Gates, and be ye lift up, ye everlasting Doors : and the King of Glory shall come in.

B. 8. Who

Paraphrase on Psal. 24.

A. THE Earth is the Propriety of God Almighty, and all the large Extent thereof, by Right of his Creation ; even the whole Globe, both Sea and Land, with all the Creatures which inhabit it.

2. For he hath made the Earth to be prominent, and standing out above the Waters, as if it were a great Bark floating upon them.

B. 3. Who shall follow the Ark into Mount Zion, and who shall have the Favour to enter into Heaven after the Messias, who by his glorious Ascension, shall first lead the Way thither, of which this carrying up the Ark is a Type and Figure ?

A. 4. He whose Hands are clean from Blood, Fraud and Rapine ; whose

Heart is pure and free from any evil Intentions ; who hath not solemnly attested a false Thing, nor sworn a wrong Matter to defraud his Neighbour thereby.

5. He shall receive the Reward of everlasting Blessedness ; and be accounted righteous by God his Saviour.

6. This is that Set of Men, who in a proper Sense are said to be God's Worshippers ; these are the true Israelites, who seek the Face, i. e. joyn themselves, Prov. 7. 15. to the House of Jacob.

7. O ye Portcullis Gates of the Castle in Mount Zion, be ye lift up to the utmost Height for the Ark of God to enter in ; and O ye everlasting Doors of Heaven, be ye opened wide for the Messias, the King of Glory, at his Ascension to make his triumphal Procession through you.

B. 8. Who

B. 8. Who is the King of Glory : A. It is the Lord strong and mighty, *even* the Lord mighty in Battle.

9. Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors : and the King of Glory shall come in.

B. 10. Who is the King of Glory : A. Even the Lord of Hosts, He is the King of Glory.

Ad te, Domine, levavi. Psal. 25.

This is a Psalm composed by David, in a Time of some great Affliction, and when his Mind was oppress'd with the Reflection upon some extraordinary Sin ; probably it was wrote in the Time of Abialom's Rebellion ; and the great Sin mentioned v. 10. is that which he committed in the Matter of Uriah. The Psalm in the Original is Acrostical, the Verses beginning with the Letters of the Alphabet in their Order ; only two or three are disturbed, probably by the Negligence of the Transcribers.

UNto thee, O Lord, will I lift up my Soul, my God, I have put my trust in thee : O let me not be confounded, neither let mine Enemies triumph over me.

2. For all they that hope in thee shall not be ashamed : *but* such as transgress without a cause shall be put to confusion.

3. Shew me thy ways, O Lord : and teach me thy Paths.

4. Lead me forth in thy truth, and learn me : for thou art the God of my Salvation ; in thee hath been my hope all the day long.

5. Call to remembrance, O Lord, thy tender Mercies : and thy loving Kindnesses, *which have been ever of old.*

6. O

B. 8. Who is the King of Glory ? A. The most mighty God, the Lord of Hosts.

9. O ye Portullis Gates of the Castle in Mount *Sion*, be ye lift up to the utmost Height for the Ark of God to enter in ; and O ye everlasting Doors of Heaven, be ye opened wide for the Messiah, the King of Glory at his Ascension, to make his triumphal Procession through you.

B. 10. Who is the King of Glory ? A. The most mighty God, the Lord of Hosts.

Paraphrase on Psal. 25.

I Lord, raise up my Soul, in eager Expectation of Deliverance from thee, placing all my Trust and Confidence in thy Help ; O therefore let me not be put to the Shame of a Disappointment in thy Hopes of thy Deliverance, neither let my Enemies revile me for relying on a vain Confidence in thee.

2. For those that place their Trust and Confidence in God, as I, and those who espouse my Cause do, need not fear suffering the Shame of a Defeat ; but

they who take up Arms against their Sovereign without a just Cause, must expect the Confusion and Disappointment which attends a worsted Side.

3. O Lord, in this Case of Extremity, I beseech thee, by thy holy Spirit, so to direct me, that I may not do any unwarrantable Thing for my Security ; but Guide and Tutor me to do all Things agreeable to thy Law.

4. Do thou lead me along, as one would do a young Child, and shew me those Paths of Vertue and Piety which thou wouldst have me to walk in, reading thy Lessons to me over and over again, till I have learn'd them ; and this I do with the more Confidence beg of thee, because thou art the God who hast formerly preserved me, and upon whom I have my constant Dependance.

5. I beseech thee to deal with me according to thy former Goodness manifested to me in my Deliverance from *Goliath, Saul, &c.* and according to thy Mercy shewn to thy faithful Servants *Abraham, Isaac, &c.* in former Days.

6. O

6. O remember not the Sins, and Offences of my Youth: but according to thy Mercy think thou upon me, O Lord, for thy Goodness.

7. Gracious and Righteous is the Lord: therefore will he teach Sinners in the way.

8. Them that are meek shall he guide in Judgment: and *such as are* gentle, them shall he learn his way.

9. All the Paths of the Lord are Mercy and Truth: unto such as keep his Covenant and his Testimonies.

10. For thy Names sake, O Lord: be merciful unto my Sin, for it is great.

11. What Man is he that feareth the Lord: him shall he teach in the way *that* he shall choofe.

12. His Soul shall dwell at ease: and his Seed shall inherit the Land.

13. The Secret of the Lord is among them that fear him: and he will shew them his Covenant.

14. Mine Eyes are ever *looking* upon the Lord: for he shall pluck my Feet out of the Net.

15. Turn thou unto me, and have Mercy upon me: for I am desolate and in misery.

16. The

6. Oh! be not so severe now to call me to Account, for my Sins committed in my younger Years, when the Fire of my Nature prompted me to many unwarrantable Actions; but out of thy good and merciful Disposition, pardon what I then did amiss.

7. The Lord is so good and gracious, that he will not immediately take Vengeance upon Sinners, but will rather give them Grace to repent, and his heavenly Illumination to instruct them, how to discharge their Duty the better for the future.

8. For to the true humble Penitents, God shall give Grace to square their Lives according to his Laws; and those that are of a good and teachable Disposition, he shall learn them what is their Duty to do.

9. The Laws of God do command with Mildness and Mercy, and do reward with Truth all that obey him.

10. But lest that great complicated Sin of mine, which was made up of Dissimulation, Adultery and Murder, should be a Bar to hinder thy Favour from reaching me, I beseech thee to forgive it for thy Goodness sake, since

I acknowledge the Foulness thereof, and do heartily repent of it.

11. Whatsoever Man truly feareth God, whensoever he is in doubt concerning his Duty, God will instruct him what he ought to do.

12. And after a constant Exercise of his Duty in this World, his Soul shall go to Rest in the next, and leave his Posterity here upon Earth in a flourishing Condition.

13. God has hidden Favours, Job 29. 4. in Store for such good Persons who fear and honour him, and discovers to them what mighty Rewards were couched in the Covenant he made with them.

14. My Eyes are fixed upon God in eager Expectation of the Deliverance I expect from him, not doubting but he will disengage my Feet from those Snare which my Adversaries have intangled me in.

15. I beseech thee in Kindness to turn thy Face to me, which in thy Anger thou hast so long hid; let the Misery of my Condition move thy Pity, being an exiled Prince, whom my most obliged Friends have forsaken.

EVENING PRAYER.

Dominus illuminatio. Psal. 27.

This Psalm was wrote by David in his old Age, wherein he recounts the many Dangers God hath delivered him from. Some do not Improbably think it was composed, when he had like to have been killed in Battle, and the People took an Oath he should no longer go out to Battle, 2 Sam. 21. 17.

THE Lord is my Light, and my Salvation ; whom then shall I fear : the Lord is the strength of my Life ; of whom then shall I be afraid ?

2. When the Wicked, *even* mine Enemies, and my Foes, came upon me to eat up my Flesh : they stumbled, and fell.

3. Though an Host of Men were laid against me, yet shall not my Heart be afraid : and though there rose up War against me, yet I will put my Trust in him.

4. One *thing* have I desired of the Lord, which I will require : even that I may dwell in the House of the Lord all the days of my Life, to behold the fair beauty of the Lord, and to visit his Temple.

5. For in the time of trouble he shall hide me in his Tabernacle : yea in the secret place of his dwelling shall he hide me, and set me up upon a Rock of Stone.

6. And now shall he lift up mine Head : above mine Enemies round about me.

7. Therefore will I offer in his dwelling an Oblation with great Gladness : I will sing and speak Praises unto the Lord.

8. Hear

Paraphrase on Psal. 27.

THE Lord is my Light who dispels the Darkness of my Afflictions, it is he who saves me from mine Enemies, what Power therefore is so great, that I need stand in fear of? my God defends my Life against my Adversaries, what Man therefore shall I be afraid of?

2. When my Infidel Enemies came against me, like ravenous Beasts, to devour me, they were defeated by my Forces, and fell down before me, leaving the Victory entirely to me.

3. Tho' a great Army, in an hostile Manner, advance against me, I shall not be dismayed ; for I have Confidence, that thou, whom I have experienced to have been my Deliverer from so many former Dangers, wilt defend me from the Power of This.

4. There is but one Thing which I have earnestly desired of God, and which I will still continue to put up my Petitions to him for, and that is, That I may have an Opportunity of paying

my constant Devotions to him in his publick Service, as long as I live ; which is more amiable and pleasant to me, than any Thing else.

5. Thy House shall be my Sanctuary in any Calamity I shall happen to be under ; my Devotion, which I pay to thee there, shall render me as safe, as those who in criminal Cases fly to the secret Places thereof for Shelter ; there I shall be as safe, as if I had a fortified Castle to defend me.

6. And now by a late Instance of thy Favour, thou dost lift up my Head, which was depressed with Misfortunes before, and dost raise me to a Degree of Honour and Superiority, above neighbouring Enemies.

7. For this Cause I will offer at his Altar, a publick Sacrifice, attended with the Sound of the Trumpets, and the rest of the sacred Musick ; and to increase the Solemnity, I my self will compose a Thanksgiving-Hymn to his Honour.

8. ¶

8. Harken unto my voice, Lord, when I cry unto thee: have mercy upon me, and hear me.

9. My Heart hath talked of thee, Seek ye my Face: thy Face, Lord, will I seek.

10. O hide not thou thy Face from me: nor cast thy Servant away in displeasure.

11. Thou hast been my succour: leave me not, neither forsake me, O God of my Salvation.

12. When my Father and my Mother forsake me: the Lord taketh me up.

13. Teach me thy way, O Lord: and lead me in the right way, because of mine Enemies.

14. Deliver me not over into the Will of mine Adversaries: for there are false Witnesses risen up against me, and such as speak wrong.

15. *I should utterly have fainted:* but that I believe verily to see the Goodness of the Lord in the Land of the Living.

16. O tarry thou the Lord's leisure: be strong, and he shall comfort thine Heart, and put thou thy trust in the Lord.

Ad te,

8. O Lord hear my Prayer, and shew thy Mercy upon me, in granting my Petitions.

9. When my Heart in Meditation was talking to thee, thou didst command me to seek thy Face in devout Prayer; and in Obedience to thy Commands, I do seek it in that manner.

10. O therefore do not thou turn thy Face from me, as Men do when they are angry with any one, and do not, in thy Displeasure, send me away, and refuse me Admittance to thy Presence.

11. Thou wast wont formerly to be my Succour, whensoever I was oppressed by any Calamity, O therefore do not now forsake me, my good Preserver.

12. When my Father and Mother were taken away from me by Death, God took me up for his foster Child, to take care of me.

13. And since I am thy Pupil, O Lord, give me Instruction as thy own Child, and learn me the Way of thy

Commandments; for if I make any slip in my Duty, my Enemies will triumph at my Failure.

14. But I beseech thee, O Lord, do not thou expose me to the Tyrannick Will of mine Enemies, who bear an implacable Hatred to me, throwing upon me many unjust Calumnies to work my Ruin.

15. I should utterly have desponded, and perfectly have sunk down under the Opposition of my many and powerful Enemies, if it were not for the firm Hopes I have of a future State, and of the Rewards God has in store for me in Paradise.

16. Therefore, O my Soul, be not thou impatient for a speedy Deliverance from any impendent Trouble, wait for God's good Time to work it out for thee; strengthen thy Hopes and Confidence in him, and he will at last bring such Comfort to thee, that thou wilt not repent of thy long Dependence.

16. The Sorrows of my Heart are enlarged: O bring thou me out of my Troubles.

17. Look upon my Adversity and Misery: and forgive me all my Sin.

18. Consider mine Enemies how many there are: and they bear a tyrannous hate against me.

19. O keep my Soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20. Let Perfectness, and righteous Dealing wait upon me: for my hope hath been in thee.

21. Deliver Israel, O God; out of all his Troubles.

Judica me, Domine. Psal. 26.

This is a Psalm of David, wrote when the Informers in Saul's Court had brought some false Accusations against him. It gives a handsom Description of the Life of an innocent Man, both in Thought, Word and Deed.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2. Examine me, O Lord, and prove me: try out my Reins, and my Heart.

3. For thy loving Kindness is ever before mine Eyes: and I will walk in thy Truth.

4. I have not dwelt with vain Persons: neither will I have Fellowship with the Deceitful.

5. I

16. A Torrent of Grief overflows my Heart; O do thou put an end to this my lamentable Affliction.

17. Do thou consider what I have suffered in this unnatural Rebellion; and forgive my Sins which has been the Occasion of it.

18. Be pleased to take a View of the Number of mine Enemies, and what is more grievous to me than the Greatness of their Forces, their implacable Hatred towards me.

19. O do thou guard my Life, which is sought by my Enemies, for I repose far more Confidence in thee, than in my Troops.

20. Let me be attended upon by thy faithful Integrity, which I can trust more than my Guards; let me be defended by thy Justice, which will not fail to take Revenge on my faithless Rebels: And this I trust thou wilt do, because I do not confide in any Thing but thee.

21. And lastly, I beseech thee, O my God, to put an End to this civil War, for the sake of my poor Subjects, who

sustain so much Trouble and Mischief from it.

Paraphrase on Psal. 26.

O Lord, do thou take the Cognizance of my Cause into thy Hand, be thou the Judge of my Innocency, as to what is objected against me; thou knowest I have not used any indirect Means to vindicate my self, but my whole Trust has been in thee, wherefore I am still confident, thou wilt not suffer mine Enemies to prevail over me.

2. Thou, O God, who seest into the Secrets of all Mens Minds, do thou examine and try my Heart, with as much Exactness, as a Refiner does his Gold, and see if there be any of that Wickedness in me, as my Adversaries pretend.

3. Out of regard to the Favours thou hast formerly conferred upon me, and to the Rewards which thou hast promised to thy obedient Servants, I square my Life according to thy Holy Commandments.

4. I never kept up an Acquaintance with lying, false and deceitful Men.

5. And

5. I have hated the Congregation of the Wicked : *and will not sit among the Ungodly.*

6. I will wash my hands in Innocency, O Lord : *and so will I go to thine Altar ;*

7. That I may shew the Voice of Thanksgiving : *and tell of all thy wondrous Works.*

8. Lord, I have loved the habitation of thy House : *and the place where thine Honour dwelleth.*

9. O shut not up my Soul with the Sinners : *nor my Life with the Blood-thirsty ;*

10. In whose Hands is Wickedness : *and their right Hand is full of Gifts.*

11. But as for me I will walk innocently : O deliver me, *and be merciful unto me.*

12. My Foot standeth right : I will praise the Lord in the Congregations.

5. And I always declined any Company, where I foresaw wicked and profane Men would be.

6. I will wash my Hands therefore, not only in Token of my Innocency, as Men ordinarily do when they have it not ; but I will do it to qualifie my self to come to thy Altar, which no profane Person dares approach.

7. Not only to pray unto thee for new Favours, but to praise thee for thy many former Benefits conferred upon me.

8. For as I hate to frequent the Company of the Wicked, so I love to resort to thy House, where thy Glory dwelleth, and which is the more especial Place of thy Presence.

9. And since I have made it my Choice, to be in the Company of holy Men, at

thy publick Worship, do not lay me under the Necessity of conforing with wicked and flagitious Men.

10. Who have always some Wickedness or other in Hand, to bring about Fraud and Corruption.

11. But for my Part, I am steadfastly resolved to lead an innocent Life ; O therefore, I beseech thee, shew thy Mercy to me, in delivering me from the Power of those wicked Men, who are mine Enemies.

12. I have no sinister and fraudulent Designs to prosecute, I walk in the direct Way of Righteousness and Integrity ; which good Qualifications that I am possessed of, I acknowledge it intirely owing to thee, and therefore I will return thee my publick Thanks for it in the Sacred Assembly.

Lessons for the Fifth Day of the Month throughout the Year.

<i>January 5.</i>	<i>February 5.</i>	<i>March 5.</i>	<i>April 5.</i>
Morn. Gen. 7.	Morn. Exod. 16.	Morn. Deut. 24.	Morn. 1 Sam. 13.
Matt. 4.	Mark 5.	Luke 16.	Acts 2.
Even. Gen. 8.	Even. Exod. 17.	Even. Deut. 25.	Even. 1 Sam. 14.
Rom. 4.	2 Cor. 1.	Phil. 4.	Heb. 7.
<i>May 5.</i>	<i>June 5.</i>	<i>July 5.</i>	<i>August 5.</i>
Morn. 1 Kings 14.	Morn. Job 4.	Morn. Prov. 19.	Morn. Jer. 37.
Matt. 3.	Mark 6.	Luke 17.	Acts 3.
Even. 1 Kings 15.	Even. Job 5.	Even. Prov. 20.	Even. Jer. 38.
Rom. 4.	2 Cor. 3.	Col. 1.	Heb. 8.
<i>September 5.</i>	<i>October 5.</i>	<i>November 5.</i>	<i>December 5.</i>
Morn. Amos 5.	Morn. Judith 1.	Morn. Eccl. 22.	Morn. Isa. 23.
Matt. 6.	Mark 8.	Luke 21.	Acts 6.
Even. Amos 6.	Even. Judith 2.	Even. Eccl. 23.	Even. Isa. 24.
Rom. 6.	2 Cor. 4.	1 Thess. 1.	Heb. 11.

8. The Voice of the Lord maketh the Hinds to bring forth Young, and discovereth the thick Bushes: in his Temple doth every Man speak of his Honour.

9. The Lord sitteth above the Water-flood: and the Lord remaineth King for ever.

10. The Lord shall give Strength unto his People: the Lord shall give his People the Blessing of Peace.

MORNING PRAYER.

Exaltabo te, Domine. Psal. 30.

The Hebrew Title of this Psalm is, A Psalm, being a Song upon the Dedication of David's House. It was a Precept of the Mosaical Law, That every one who built a new House, should dedicate it; and if he went to the War without doing it, he was to return to his House, lest he die in the Battle. Deut. 20. 5. It might be concluded, that this Psalm refers to the House built by David, 2 Sam. 5. 11. for which purpose Hiram sent him Carpenters and Masons; but in that Time David was in great Prosperity, to which the Grief spoken of in this Psalm does not agree. It most probably was occasioned by the Dedication of his House, after he was restored: it again, upon the Suppression of Absalom's Rebellion.

I Will magnifie thee, O Lord, for thou hast set me up: and not made my Foes to triumph over me.

2. O Lord my God, I cried unto thee: and thou hast healed me.

3. Thou, Lord, hast brought my Soul out of Hell: thou hast kept my Life from them that go down to the Pit.

4. Sing Praises unto the Lord, O ye Saints of his: and give Thanks unto him for a remembrance of his Holiness.

5. For

3. The Thunder, the Voice of the Lord, causes the Hinds, out of Fear, to calve their young Ones before their Time; it maketh bare the Wood of the thickest Bushes, by blasting their Leaves; but whilst these Devastations are made in other Places, the Inhabitants of Jerusalem do, with Security, worship God.

9. The Lord is the Ruler and Disposer of the watery Meteors in the Air, making them fall in small or fierce Rains, as he pleases, for the Comfort or the Punishment of Mankind; and he shall always maintain this Kingdom, whilst that of other Monarchs shall fail.

10. May this great God be a Defence unto his chosen People, exerting his tremendous Power for their Protection, and establish among them a firm and lasting Peace, which, of all

Things in this World, is the most valuable Blessing.

Paraphrase on Psal. 30.

I Will praise and extol thee, O Lord, because thou hast extolled me, raising me up from my late Calamities; and for not letting my Enemies triumph over me, and make Sport with me, as they designed in dethroning of me.

2. O Lord, I put up my Prayers to thee, and thou wert pleased to hear them, and to heal my Soul which was sick with Grief.

3. Thou hast recovered my Life, when I was just upon the Brink of the Grave, when my Body was ready to be lodged among the dead Carcasses.

4. And let me desire all you who are holy Persons, who are Friends of God and good Men, to joyn your Praises with mine, to thank him for his

5. For his wrath *endureth* but the twinkling of an Eye, and his Pleasure is Life: heaviness may endure for a Night, but joy *cometh* in the Morning.

6. And in my Prosperity I said, I shall *never* be removed: thou, Lord, of thy goodness hadst made my *Hill* so strong.

7. Thou didst turn thy Face from me: and I was troubled.

8. Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9. What Profit is *there* in my Blood: when I go down to the Pit?

10. Shall the dust give Thanks unto thee: or shall it declare thy Truth?

11. Hear, O Lord, and have Mercy upon me: Lord, be thou my helper.

12. Thou hast turned my heaviness into Joy: thou hast put off my Sack-cloth, and girded me with gladness.

13. Therefore shall *every good* Man sing of thy Praise without ceasing: O my God, I will give Thanks unto thee for ever.

In

5. His Wrath endureth but for a Moment, whereas his good Pleasure and Kindness lasts a whole Life: we may for one Night, be under Dissatisfaction, but the next Morning Joy returns again.

6. I said to my self, whilst I was under my prosperous State, (the House of *Saul* being worsted, and all their Hopes extinguished, and I, for a long Time, in an intire and quiet Possession of the Crown) I thought then I should always continue in this prosperous State, thou, O God, having made every Thing so secure about me, that no Cattle upon a Rock could be stronger.

7. Thou didst but a little while withdraw thy Divine Assistance, and a new Torrent of Troubles broke in upon me.

8. But then I betook my self to my former Method of addressing my self to God in devout and humble Prayer.

9. O Lord (said I) what will it signify, that thou hast prolonged my Life to this Time, if it be now taken away by *Abraham* and his Adherents, before I have fully settled the true Religion, to which my Life may be very serviceable, but my Death prejudicial?

10. When I am in the Grave, I cannot set that good Example to Men, by Piety and good Works, as I do here.

11. Therefore, if it be thy heavenly Will, O Lord, I beseech thee to shew thy merciful Kindness to me in a further Prolongation of my Life, and in delivering me from my Troubles.

12. Not long after I had put up this Petition to thee, O Lord, thou wert pleased to work a wonderful Change in my Condition, by turning my doleful State of Exile into a joyful Restoration, making me leave off my Sackcloth and my Sorrow, and to enter again upon a Life of Satisfaction and Comfort, which I am now, as it were, arrayed with, as with a Festival Garment.

13. For this Reason thy Glory shall be celebrated by *every good Man*, (*Note. These Words, every good Man, are put into our Translation by Way of Explanation, and are not in the Original*) who will not be silent in thy Praise for this great Mercy vouchsafed to me: And as for my Part, I do sincerely promise, that I will never leave off praising thee, for so great a Benefit, as long as I live.

In te, Domine, speravi. Psal. 31.

This Psalm is composed by David upon his Flight from Saul, 1 Sam. 23. 26. when in the Wilderness of Maon, he was encompassed by Saul's Forces.

IN thee, O Lord, have I put my Trust: let me never be put to Confusion, deliver me in thy Righteousness.

2. Bow down thine Ear to me: make haste to deliver me.

3. And be thou my strong Rock, and House of Defence: that thou may'st save me.

4. For thou art my strong Rock and my Castle: be thou also my guide, and lead me for thy Name's sake.

5. Draw me out of the Net that they have laid privily for me: for thou art my strength.

6. Into thy hands I commend my Spirit: for thou hast redeemed me, O Lord, thou God of Truth.

7. I have hated them that hold of superstitious Vanities: and my trust hath been in the Lord.

8. I will be glad and rejoyce in thy Mercy: for thou hast considered my Trouble, and hast known my Soul in Adversities.

9. Thou hast not shut me up into the hand of the Enemy: but hast set my Feet in a large Room.

10. Have

Paraphrase on Psal. 31.

O Lord, I have entirely put my Confidence in thee for Deliverance; Oh let me not be ashamed at the Frustration of my Hopes; but do thou, who art the just Protector of an innocent Cause, deliver me from my Enemies.

2. I beseech thee to bend down thy Ear from thy heavenly Throne, to listen to my Request which I make to thee; and come with all the speed thou canst to rescue me from the Hand of *Saul*.

3. Be thou to me a Fortification upon an inaccessible Rock, be thou my Citadel to defend me.

4. Nay, thou always hast been, and dost continue still, my Garrison, and Castle; therefore, I beseech thee, in this great Strait, to guide and direct my Counsels, and to conduct me out of this imminent Danger, into a Place of Security, that such a miraculous Deliverance may tend to the Honour of thy holy Name.

5. Disintangle me from this Net which they have drawn about me, *Saul's* Troops having now surrounded the Place where I have lodged myself; for all the Strength that I can pretend to, is in thee alone.

6. I become an humble Supplicant to thy Almighty Power, committing my Life into thy Hands, having had Experience of thy Readiness to deliver me from former Troubles; and whereas thou hast promised me the Kingdom, thou being a God of Truth, I doubt not but thou wilt, in thy good Time, make good thy Word to me.

7. I have an utter Abhorrence of those Men, who in their Afflictions have recourse to Divination, Astrology, and other superstitious Vanities; and God knows, when I am under such Circumstances, my Trust is solely in him.

8. All my Delight shall be in the Reflection upon thy former Deliverances thou hast vouchsafed me; for I will remember that thou wert wont to take Knowledge of my Affliction and to deliver me from it.

9. Thou hast not suffered mine Enemies to environ me round in the Wilderness of *Maon* to my Destruction, as they design'd to do, 1 Sam. 23. but hast afforded me Prudence and Opportunity to disappoint that Stratagem they had contrived against me with so much subtilty; whereby I enjoy my Liberty, to go about as I please.

10. Have Mercy upon me, O Lord, for I am in Trouble: and mine Eye is consumed for very heaviness; yea, my Soul and my Belly.

11. For my Life is waxen old with heaviness: and my Years with mourning.

12. My Strength faileth me, because of mine iniquity: and my Bones are consumed.

13. I became a reproof among all mine Enemies, but especially among my Neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14. I am clean forgotten as a dead Man out of mind: I am become like a broken Vessel.

15. For I have heard the Blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their Counsel to take away my Life.

16. But my hope hath been in thee, O Lord: I have said, Thou art my God.

17. My time is in thy hand, deliver me from the hand of mine Enemies: and from them that persecute me.

18. Shew thy Servant the light of thy Countenance: and save me for thy Mercies sake.

19. Let

10. I beseech thee, O Lord, to shew thy Mercy upon me in a speedy Deliverance, for my Troubles are very pressing and sore upon me: my Eyes are grown dim, thro' continual weeping; my natural Parts and my Belly, i. e. all my Entrails are decayed. *Note, Here is a Mistake of Body for Belly, of long standing, in our Translation, which is countenanced by no Version of the Psalms, and must be a Mistake of the Printer.*

11. I am grown an old Man, by a long Series of Sorrow.

12. All my juvenile Vigor is decayed, by Reason of my Sin (i. e. the Punishment of my Sin, Gen. 19. 5. & Kings 7. 9.) and I have no Strength in my Limbs.

13. The Misery of my Condition makes my Enemies to revile and scorn at me; nay, my very Friends, whom I might have expected to have been my Comfort, seeing their conceived Hopes of my Life seemingly frustrated, joy in the common Obloquy against me, and are ashamed or afraid to be seen in my Company.

14. I am as much forgotten by my former Acquaintance, as if I was actually dead; no broken Piece of earthen Ware is a more despicable Thing in their Opinion, than I am.

15. I have heard the reproachful Speeches of the Multitude concerning me; which Way soever I look, I have a frightful Aspect; I can see nothing but Cabals and Conspiracies against my Life.

16. But tho' I have never so many Enemies, I have a sure Confidence in thee; as long as thou art my God, I need not fear the most potent Adversaries.

17. The Time of my Life is at thy Disposal, and not to be cut off when these Men think fit; therefore do thou, O Lord, who art more powerful than they, deliver me from my Tyrannical Oppressors.

18. Look upon me with a serene Countenance, and preserve me, not from the prospect of any Merit I can pretend to, but out of thy merciful Goodness.

19. Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the Grave.

20. Let the lying Lips be put to silence : which cruelly, disdainfully, and despitefully speak against the Righteous.

21. O how plentiful is thy goodness *which* thou hast laid up for them that fear thee : and that thou hast prepared for them that put their Trust in thee, even before the Sons of Men !

22. Thou shalt hide them privily by thine own Presence from the provoking of *all* Men : thou shalt keep them secretly in thy Tabernacle from the strife of Tongues.

23. Thanks *be* to the Lord : for he hath shewed me marvellous *great* kindness in a strong City.

24. And when I made haste, I said : I am cast out of the sight of thine Eyes.

25. Nevertheless, thou heardest the Voice of my Prayer : when I cried unto thee.

26. O love the Lord, all ye his Saints : for the Lord preserveth them that are Faithful, and plenteously rewardeth the proud Doer.

27. Be

19. And since I have applied my self to thee for my Deliverance, let me not be shamefully disappointed of my Expectations ; let rather my Adversaries take Shame to themselves, by the baffling of their wicked Hopes ; and let them go first to their Graves, where their Expectations shall be for ever silenced, and shall perish with them.

20. Let the lying Tongues of those vile Sycophants in *Saul's* Court be silenced likewise, who calumniate me with so much Malice and Spite, as to report of me, that I have a Design upon the Life of *Saul*.

21. O ! how manifold are the Kindnesses which thou dost reserve for thy faithful Servants, in thy good Time, to be conferred upon them ; Kindnesses which are so great and evident, that they are acknowledged by Men of none of the most religious Dispositions, even *Saul* himself, 1 *Sam.* 16. 25.

22. Nor dost thou only bestow Blessings upon thy Servants, but dost defend them likewise from Mischiefs designed against them ; thou wilt in the Time of Danger defend them as it were in thy Sanctuary, where thy Presence

is, from all the provoking Calumnies and ill Language, which are thrown out against them.

23. I return hearty Thanks to Almighty God, as for other Benefits, so particularly for his wonderful Favour to me, in assisting me, by his Providence to beat the Philistines, and relieve that *strong City Keilah*, which the Philistines had invested, 1 *Sam.* 23. 5.

24. Indeed, when I made my hasty Flight from *Saul's* Troops, which had encompassed me, 1 *Sam.* 23. 26. I said I was forsaken of thee, and become one whom thou didst no longer mind, thinking it then impossible that I could escape.

25. Yet, notwithstanding this great Defect of my Faith and Confidence in thee, thou wert graciously pleased to hear my Prayer which I afterward put up to thee.

26. O therefore all ye pious Servants of God, do not murmur and repine when God visits you with Calamities, but all the while trust in him and love him, for he will in his good Time free you from your Sufferings ; as on the other Side he will heap Punishment upon the proud Oppressor.

be vj. day.

The Psalms.

Evening.

27. Be strong, and he shall establish your Heart : all ye that put your trust in the Lord.

27. And let me give this further Advice to you, that you do not trust in the Arm of Flesh, but only in God, for Deliverance ; do not be dejected and tired out by long Expectations, but resolve to go through them with Constancy and Cheerfulness, and God will give you such Strength to support you under them, that you will be able to bear them without Reluctancy and Repining, till he thinks fit to deliver you from them.

Lessons for the Sixth Day of the Month throughout the Year.

January 6.	February 6.	March 6.	April 6.
Morn. Isa. 60. Luke. 3. to v. 23. Even. Isa. 47. John 7. to v. 12.	Morn. Exod. 18. Mark 6. Even. Exod. 19. 2 Cor. 2.	Morn. Deut. 26. Luke 17. Even. Deut. 27. Col. 1.	Morn. 1 Sam. 15. Acts 3. Even. 1 Sam. 16. Heb. 8.
May 6.	June 6.	July 6.	August 6.
Morn. 1 Kings 16 Matt. 4. Even. 1 Kings 17 Rom. 8.	Morn. Job 6. Mark 7. Even. Job 7. 2 Cor. 4.	Morn. Prov. 21. Luke 18. Even. Prov. 22. Col. 2.	Morn. Jer. 39. Acts 4. Even. Jer. 40. Heb. 9.
September 6.	October 6.	November 6.	December 6.
Morn. Amos 7. Matt. 7. Even. Amos 8. Rom. 7.	Morn. Judith 3. Mark 9. Even. Judith 4. 2 Cor. 5.	Morn. Eccl. 24. Luke 22. Even. Eccl. (a) 25. 1 Theff. 2.	Morn. Isa. 25. Acts 7. to v. 30. Even. Isa. 26. Heb. 12.

Note, That (a) Eccles 25. is to be read only to v. 13,

EVENING PRAYER.

Beati, quorum. Psal. 32.

This Psalm is intitled in the Hebrew, The Maschil of David, or, David's Instruction. The Septuagint call it, David's Synesis, or, His return to a right Understanding of himself. Both Titles have regard to his deep Repentance expressed in this Psalm, for the great complicated Sin committed by him in the Affair of Uriah; being awakened to a fresh Sense of his Crime, by the Affliction which befel him, in his Son Absalom's Rebellion against him. This Psalm, tho' composed by David upon this particular Occasion, was adapted to a publick Use by the Jewish Church afterwards, and was solemnly repeated upon the Day of Expiation.

Blessed is he whose Unrighteousness is forgiven : and whose Sin is covered.

2. Blessed is the Man unto whom the Lord imputeth no Sin : and in whose Spirit there is no guile. 3. For

Paraphrase on Psal. 32.

That is the happy Man, not he who is advanced to the Royal Dignity, or any other great worldly Happiness, but he whose Sins God Almighty pardons, and does, as it were, hide ~~or~~ covers them from his Eyes, and will

not look upon them, so as to call the Doers of them to a further Account for them.

2. That is the happy Man, to whom God, after a true Repentance, does not impute his former Transgression ; his Sorrow for his Sins being real, and not hypocritically pretended.

3. For,

3. For while I held my Tongue: my Bones consumed away through my daily complaining.

4. For thy Hand is heavy upon me Day and Night: and my moisture is like the drought in Summer.

5. I will acknowledge my Sin unto thee: and mine Unrighteousness have I not hid.

6. I said, I will confess my Sins unto the Lord: and so thou forgavest the wickedness of my Sin.

7. For this shall every one that is godly, make his Prayer unto thee, in a time when thou mayest be found: but in the great Water-floods they shall not come nigh him.

8. Thou art a place to hide me in, thou shalt preserve me from Trouble: thou shalt compass me about with Songs of Deliverance.

9. I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine Eye.

10. Be ye not like to Horse and Mule, which have no understanding: whose Mouths must be held with Bit and Bridle, lest they fall upon thee.

11. Great

3. For, O Lord, whilst I was silent, and did not pour out my Soul before thee in Prayer, confessing my Sin, and earnestly begging Pardon of thee for it; I was under a terrible Disorder both of Mind and Body, thro' excessive Grief, for the Misery of my Condition.

4. The Chastisement of thy Hand was very severe upon me, by letting my Conscience fly in my Face, and torment me with cruel Stings and Lashes, whereby my vital Moisture was in a manner dried up, like a Pasture burnt up with the Summer Sun.

5. But I forthwith resolved to confess my Sin unto thee, O God, and to lay open and bare my Conscience before thee, accusing my self for my former Folly and Indiscretion.

6. I resolved to my self, that I would no longer palliate my great Offence, and make faint Excuses for, and Extenuations of it; and thereupon thou wert graciously pleased to forgive it me.

7. For this Reason, every Man that has a just Sense of God and Religion, ought to fly to God by Repentance: whilst his Guilt is fresh, and God's Grace is free and open to relieve him; but he must have a care of staying till he be deluged by a Flood of Iniquity, which will keep him at a great distance from God, and make his Acceptance to

him very difficult, or perhaps impossible.

8. Now I pursuing this Method thou, O Lord, hast been graciously pleased to restore me to thy Favour; nay, thou art found to be my Place of Refuge, to whom I may resort to defend me from any Trouble or Calamity; in whom I have so much Confidence, to expect that thou wilt bless me with Victory, as thou hast done formerly, and encircle me with congratulatory Songs, and Triumphs of my People.

9. And now, O Sinner, I will address my self to thee, and will take upon me to instruct thee in a Matter which thou dost not so well understand as my self, shewing thee how to behave thy self towards God, after the Commission of a great Sin; I will overlook thee with my Eye, in thy transacting this Affair, as a Master does his Scholar: And the Substance of my Advice is this.

10. When you recollect how you have offended God, obey the good Motions of his Grace, which lead you to Repentance, be obedient and tractable under his holy Suggestions; and do not be heady, precipitate and resolved to follow your own Courses, like a Horse or Mule. who, if they be not bridled in, will run over People in the Way.

11. Great Plagues *remain* for the Ungodly : but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12. Be glad, O ye righteous, and joyce in the Lord : and be joyful all ye that are true of Heart.

Exultate, juſti. Pfal. 33.

There is no Title, in the Original, to this Psalm, to inform us, on what Occaſion it was compoſed : But the Style, and excellent Spirit of Devotion therein ſhews it to be David's. The Subject of it is, an Acknowledgment of God's Wiſdom in the Creation, and his Goodneſs in all the Diſpenſations of his Providence ; ſhewing from theſe Topicks, that all Men ought to put their Truſt in him.

R Ejoyce in the Lord, O ye Righteous : for it becometh well the Juſt to be thankful.

2. Praise the Lord with Harp : ſing Praiſes unto him with the Lute, and Inſtrument of ten Strings.

3. Sing unto the Lord a new Song : ſing Praiſes luſtily unto him with a good Courage.

4. For the word of the Lord is true : and all his Works are faithful.

5. He loveth Righteouſneſs and Judgment : the Earth is full of the goodneſs of the Lord.

6. By the word of the Lord were the Heavens made : and all the Hoſts of them by the Breath of his Mouth.

7. He

11. Remember this likewiſe, that if you are reſolved to maintain your wicked Cuſtoms of Life, God will ſend very ſevere Judgments upon you ; the refractory Horſe or Mule, beforementioned, ſhall not receive half ſo many ſharp Strokes from their Rider, as you incorrigible Sinners ſhall from God ; but if you truſt in God, obeying him, and ſubmitting your ſelves to his Direction, you ſhall be ſurrounded with a Multitude of his Bleſſings.

12. Therefore, Oh all ye that are Good and Righteous, being encouraged by theſe Conſiderations, you may conclude your ſelves to be the truly happy Men, and that you have much more Reaſon to be joyful in your Condition, whatever it be, having God for your Director, than wicked Men under the moſt prosperous Appearance of Fortune, who are out of God's Favour.

Paraphraſe on Pfal. 33.

O Ye godly and religious Perſons, rejoyce in extolling the Perfections of the great and good God ; for ſuch a pious Joy doth chiefly become thoſe, to whom God hath beſtowed thoſe excellent Talents of Virtue and Goodneſs, to be thankful for them.

2. Praise the Lord with the moſt pleaſant Sort of Inſtrumental Muſick, with the Lute, and with the Harp, not only that of the common Kind, but with that of ten Strings, which having a greater Variety of Notes, may celebrate his Divine Praise with a more tuneful Muſick.

3. Praise his excellent Being, not with a Psalm ordinarily uſed in Divine Service, but with a new Hymn purpoſely compoſed in his Honour ; ſing Jubilees to him, not with Coldneſs, or after an ordinary Manner, but with a particular Diligence and Application.

4. For all that God has made by his Creative Word is good and true, and answers to the ſtrict Teſt of his eternal Wiſdom, and ſo are all the Promiſes and Threatnings in his written Word.

5. The Lord does inviolably obſerve Right and Equity, as well in puniſhing bad Men, as rewarding Good, but yet ſo that his Mercy is every where conſpicuous in the miſt of his Judgments.

6. God, by his Word, the Second Perſon of the Trinity, made the Heavens ; the Holy Spirit, the Third Perſon of the Godhead, joyning in that admirable Work.

7. He

7. He gathereth the Waters of the Sea together, as it were upon an heap : and layeth up the deep as in a Treasure-house.

8. Let all the Earth fear the Lord : stand in awe of him, all ye that dwell in the World ;

9. For he spake, and it was done : he commanded, and it stood fast.

10. The Lord bringeth the Counsel of the Heathen to nought : and maketh the devices of the People to be of none effect, and *casteth out the Counsels of Princes.*

11. The Counsel of the Lord shall endure for ever : and the Thoughts of his Heart from Generation to Generation.

12. Blessed *are* the People whose God is the Lord *Jehovah* : and blessed *are* the Folk that he hath chosen to him, to be his Inheritance.

13. The Lord looked down from Heaven, and beheld all the Children of Men : from the habitation of *his dwelling* he considereth all them that dwell on the Earth.

14. He fashioneth *all* the Hearts of them : and understandeth all their Works.

15. There is no King that can be saved by the multitude of an Host : neither is any mighty Man delivered by much Strength.

16. A Horse *is counted* but a vain thing to save a Man : neither shall he deliver *any* Man by his great Strength.

17. Be-

7. He then gathered all the Waters, which at first overflowed the Earth, into one Body, keeping them within the Sea-Banks, as in one common Repository.

8. Let therefore the whole World retain the most awful Reverence for this great and powerful God.

9. For he did but speak, and all the divers Ranks and Beings were formed, and the whole Universe received that Firmitude and Compactness, as to endure for so many Generations.

10. Nor does his Wisdom and Power appear more admirable in his Creation of the World, than his Providence does in the Government thereof; for he defeats the Counsels of Heathen Princes, when they combine together against his Servants; he disappoints the Plots and Rebellion of the Multitude against their Prince, together with all the crafty Contrivances of those that Head them.

11. But the Determinations of God, for the Preservation or Destruction of a Government, are incapable of any such Disappointment; they shall for ever remain unshaken, notwithstanding the

most violent Opposition made against them.

12. Wonderfully happy therefore is our Jewish Nation, who are under the particular Conduct of Almighty God, and whom he has separated from the Rest of the World, to be, as it were, his Patrimony, to cultivate and to take care of; because no one can hinder what he designs for their Advantage.

13. For tho' God's Residential Presence be in Heaven, yet his Providence observeth and takes care of all Things in Earth.

14. For since God at first made the Minds of all Men, he does most certainly understand all their Actions and Intentions with the most perfect Knowledge, and over-rule them at his Pleasure.

15. Princes are not preserved in their Thrones, by great Armies, and by Power superior to their Neighbours, but by the Providence of Almighty God.

16. For such to place their Preservation in their Horse, is to trust to a Lie; for tho' these be strong Animals, yet are they so far from securing their Riders in a Battle, that they cannot secure themselves.

17. But

17. Behold, the Eye of the Lord is upon them *that* fear him : and upon them that put their trust in his Mercy.

18. To deliver their Soul from death : and to feed them in the time of dearth.

19. Our Soul hath patiently tarried for the Lord : for he is our Help and our Shield.

20. For our Heart shall rejoyce in him : because we have hoped in his holy Name.

21. Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

The Title in the Original is, A Psalm of David when he changed his Behaviour before Abimelech, who drove him away, and he departed. This Abimelech was Achish King of Gath, whose Kings were called Abimelechs, as the Emperors of Rome were called Cæsars, the Kings of Egypt, Ptolemies, &c. In whose Court David some time living, after his Disgrace with Saul, but at last fearing to be found out by him, he feigned himself mad, and by that Means escaped, 1 Sam. 21. 11. In this Psalm David thanks God for the Success of this Innocent Fraud.

I Will alway give Thanks unto the Lord : his Praise shall ever be in my Mouth.

2. My Soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3. O Praise the Lord with me : and let us magnifie his Name together.

4. I fought the Lord, and he heard me : yea, he delivered me out of all my fear.

5. They

17. But those good Men, who serve God, and trust in him, they have the watchful Eye and Providence of God, to secure them from any Calamity which might befall them.

18. To preserve them from the Sword in the Time of War, from Sickness in the Time of Plague, and from Hunger in the Time of Famine.

19. As for us the People of *Israel*, who have the Honour to have God for our Governor, we with Patience expect Deliverance from him in all our Troubles ; for he is our great Protector and Defender.

20. And we may be sure he will not disappoint our Expectations, but will afford us a joyful Issue out of all our Afflictions, for our faithful trusting in him who never fails to reward his true Servants.

21. We beseech thee to bestow the bountiful Effects of thy good Providence upon us thy Servants, who (thou knowest the Sincerity of our Hearts)

do not expect Benefit or Relief from any other Person, but only from thee.

Paraphrase on Psal. 34.

I Will for ever praise God for this extraordinary Deliverance of late vouchsafed unto me.

2. I will make my Boast of this my very successful Escape out of the Hands of *Abimelech*, of which all the good People of *Israel*, when they hear thereof, shall rejoyce, tho' *Saul's* proud Courtiers shall grieve at it.

3. And, I beseech you, all my good Friends, to joyne with me in Thanksgivings to God, for this extraordinary Deliverance.

4. When I perceived the Danger I was in, after I came to be discovered in *Abimelech's* Court, I addressed my self to God by Prayer, to keep me from any ill Designs which might be advanced against me upon such a Detraction ; and thou wast pleased to deliver me, by moving him to send me away without offering any Violence towards me.

5. Such

5. They had an Eye unto him, and were lightned : and their Faces were not ashamed.

6. Lo, the Poor crieth, and the Lord heareth *him* : yea, and saveth him out of all his Troubles.

7. The Angel of the Lord tarrieth round about them that fear him : and delivereth them.

8. O taste, and see, how gracious the Lord is : blessed is the Man that trusteth in him.

9. O fear the Lord, ye that are his Saints : for they that fear him, lack nothing.

10. The Lions do lack and suffer Hunger : but they who seek the Lord, shall want no manner of *thing that is good*.

11. Come, ye Children, and hearken unto me : I will teach you the fear of the Lord.

12. What Man *is he that* lusteth to live : *and* would fain see good Days ?

13. Keep thy Tongue from Evil : and thy Lips, that they speak no guile.

14. Eschew evil, and do good : seek Peace, and ensue it.

15. The Eyes of the Lord *are* over the Righteous : and his Ears *are open* unto their Prayers.

16. The

5. Such good Men who trust in God, and look up to him for Deliverance, enjoy their wish'd for Success ; God, by his Goodness, inlightning them, and making them of a cheerful Countenance, and does not suffer them to be ashamed, through the Disappointment of their Hopes.

6. When any good Man, under Affliction, prayeth unto God for his Assistance, God delivereth him not only out of that, but out of all other Troubles.

7. The Angel of the Lord stands a Centinel, to watch about such pious Servants of God, as rely upon him ; to defend them from any Violence which may be offered.

8. Do you your selves experience, trust your own Senses, do as it were Taste and see how good and kind God is to his faithful Servants, and what Blessings he reserves for those who rely upon him.

9. O you that have hitherto persevered in your Obedience to God, and your Reliance upon him, persist in your Virtue and pious Dependence : For God will provide them of every thing which is necessary, for their subsistence.

10. Indeed the hungry Courtiers of Saul, who like Lions and wild Beasts of

Prey, worry harmless Men ; they are pined by Want, which their continual Luxury exposes them to ; but they who seek God by Prayer, and expect their Maintenance and Security from him, shall be sufficiently supply'd, by his Providence, of all Necessaries of Life.

11. Come you good People who are willing to learn a pious Lesson, you shall be my Scholars and I will be your Tutor, to teach you how to fear God, and to continue your selves in his Favour.

12. Who is the Man that is willing to live a good, a long, and a happy Life ?

13. Why, the Way to attain this, is to observe these Rules. Avoid all the Offences of the Tongue, especially Lying, Slandering, and Disimulation.

14. Avoid every known Sin : do as much Good as thou canst in thy Capacity ; and lastly, contribute all thou art able to promote the publick Peace, and the Quiet of private Conversation.

15. The Eyes of God, like those of a kind Parent over his Children, are always fixt upon good Men to defend them from Mischief ; and he has the same paternal Affection to grant what they ask of him.

16. The countenance of the Lord is against them that do evil : to root out the remembrance of them from the Earth.

17. *The Righteous* cry, and the Lord heareth *them* : and delivereth them out of all their Troubles.

18. The Lord is nigh unto them that are of a contrite Heart : and will save such as be of an humble Spirit.

19. Great are the Troubles of the Righteous : but the Lord delivereth him out of all.

20. He keepeth all his Bones : so that none of them is broken.

21. But misfortune shall slay the Ungodly : and they that hate the Righteous shall be desolate.

22. The Lord delivereth the Souls of his Servants : and all they that put their trust in him shall not be destitute.

MORNING PRAYER.

Judica me, Domine. Psal. 35.

This is a Psalm of David, composed during his Persecution under Saul. It is particularly levelled against the Informers in Saul's Court, of whom he much complains, begging God's Assistance to defeat their wicked Designs against him.

Plead thou my Cause, O Lord, with them that strive with me : and fight *ibidem* against them that fight against me.

2. Lay hand upon the Shield and Buckler : and stand up to help me.

3. Bring

16. But he shews a stern and an angry Countenance to the Wicked, as a Conqueror does to his faithless Enemies ; and is so far from shewing them any Kindness, that he will, in his Severity, destroy them and extirpate their Families.

17. When good Men put up their Prayers to God under their Afflictions, he is pleased graciously to grant their Petitions, and to deliver them, according as they desire, from their Calamities.

18. The Lord is ready at Hand to take from such their Afflictions in his good Time, when they have wrought his designed Effect upon them, by humbling them and bringing them nearer to him.

19. Indeed, God is pleased to send very sore Afflictions to good Men ; but when this is only to chastise them to make them better ; and when he has brought this about, he never fails to remove them.

20. But even, whilst the good Man is under Affliction, God does not suffer

his Misfortunes to endanger his Life ; he permits them to sink no deeper into him, than the Flesh of the out-parts of his Body ; he keeps his Bones and Vitals still free from any harm.

21. But the Misfortunes, which fall upon wicked Men, shall downright kill them ; and the unjust Persecutors of holy Men shall be condemned to a like Destruction.

22. God rescueth his Servants from the wicked Contrivances which are formed against their Lives ; and by reason they rely upon his Protection, they shall not be disappointed of their Hopes.

Paraphrase on Psal. 35.

O Lord, I beseech thee to be my Advocate to plead my Cause against my powerful Adversaries ; and to be my Champion to fight for me against my Enemies.

2. Prepare thy Arms to be ready to engage in my Cause, and go out into the Field to encounter my Enemies for me.

3. Bring forth the Spear, and stop *the way* against them that persecute me: say unto my Soul, *I am* thy Salvation.

4. Let them be confounded and put to Shame that seek after my Soul: let them be turned back, and brought to Confusion, that imagin mischief for me.

5. Let them be as the Dust before the Wind: and the Angel of the Lord scattering them.

6. Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7. For they have privily laid their Net to destroy me without a Cause: *yea, even without a Cause* have they made a Pit for my Soul.

8. Let a sudden Destruction come upon him unawares, and his Net that he hath laid privily, catch himself: that he may fall into his own Mischief.

9. And, my Soul, be joyful in the Lord: it shall rejoyce in his Salvation.

10. All my Bones shall say, Lord, who is like unto thee, who deliverest the Poor from him that is too strong for him: yea, the Poor, and him that is in Misery, from him that spoileth him?

11. False Witnesses did rise up: they laid to my Charge *things* that I knew not.

12. They

3. Direct the Point of thy Spear against my Persecutors, stop them in their Passage as they are following me: Strengthen my Mind in a firm Confidence that thou wilt be my Deliverer.

4. Let these Hunters after my Life be entirely routed and brought to the Disgrace of a shameful Defeat: let these Contrivers of my Ruin be put to flight by thy Assistance, and fall into all the Disorder of a beaten Army.

5. Let them be driven before thee, as the Dust is driven before a strong Wind, thy victorious Angel so scattering them, that they may never be able to rally again.

6. Let them not have so much as the Advantage of a safe Flight, but let the Darkness of the Night, and the Slipperiness of the Way they take, necessitate them to stumble, and expose them to the Vengeance of thy pursuing Angel.

7. For having received no Provocation from me, they have laid a

Snare for my Life; as Hunters dig a Pit and spread a Net to take wild Beasts with.

8. Let the Author of this mischievous Contrivance suffer, by this Stratagem which he has deceitfully form'd against me.

9. Then shall my Soul conceive the highest Joy, and pay the profoundest Gratitude to Almighty God, for working my Deliverance.

10. Then shall all my inward Parts exult and triumph with an unsupportable Joy, and break out in an Acknowledgement of thy unparalleld Goodness, for protecting the helpless Innocent from a powerful Oppressor.

11. I have been bely'd by malicious Calumniators, who are guilty therein of as much villanous Perjury, as false Witnesses who stand up in a Court of Justice to give in sham Evidence; they objecting against me Things that I never so much as thought of.

12. They rewarded me evil for good : so the great discomfort of my Soul.

13. Nevertheless, when they were sick, I put on Sack-cloth, and humbled my Soul with Fasting : and my Prayer shall turn into mine own Bosom.

14. I behaved my self as though *it had been* my Friend or my Brother : I went heavily as one that mourneth for *his* Mother.

15. But in mine Adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making Mows *at me*, and ceased not.

16. With the Flatterers were these busie Mockers : who gnashed upon me with their Teeth.

17. Lord, how long wilt thou look upon *this* : O deliver my Soul from the calamities *which they bring* on me, and my darling from the Lions.

18. So will I give thee Thanks in the great Congregation : I will praise thee among much People.

19. O let not them that are mine Enemies, Triumph over me ungoddily : *neither* let them wink with their Eyes, that hate me without a Cause.

20. And

12. Nay, these Men who have contrived so great a Mischief against me, stand bound to me by many former Obligations ; which was no little Aggravation of my Grief, making thereby my Soul as comfortless as an Orphan or a Widow.

13. ~~But~~ tho' they now persecute me with this outrageous Cruelty ; when they were afflicted with a dangerous Sickness, I ~~had~~ such a tender Compassion for them, that I put on Sack-cloth instead of my usual Apparel, and kept a Fast to implore God's Blessing for their Recovery ; but since they have requited me thus, they will receive no Benefit by my Prayer, but my Request to God, on their behalf, shall secure a Benefit for my self from him.

14. I paid consolatory Visits to them with as much Concern, as if it were to my Brother and dearest Friend ; having as much Sorrow upon me, as if my Brother were newly dead.

15. But when my late Misfortune befel me, in my Disgrace with *Saul*, they put on an unusual Joy, and met in Cabals to triumph over my Misfortune ; nay, some of the very Reinde of

the People publicly affronted me for a great space, following after me as I pass'd along, by Way of Derision, opening their Mouths so wide, as if they would tear them.

16. I have been insulted by a Tribe of scurrilous Buffoons, who to flatter some of my powerful Enemies, made jests upon me, and grinn'd at me when I pass'd by them.

17. O Lord how long wilt thou connive at this intolerable Usage of me ? O protect my poor Life from these Injuries of theirs, and from the Destruction which these devouring Lions threaten me with.

18. Which Deliverance, if thou art pleased to favour me with, whenever I am so happy again to be present in thy Tabernacle, I will there, in the publick Congregation, make Acknowledgment of thy Goodness, in an extraordinary Congregation, upon some solemn Feast Day.

19. O let not my Enemies so injuriously insult me ; nor these who have conceived this causeless Hatred against me, wink their Eyes upon me in Derision of my Misfortune.

20. Why !

20. And why? their communing is not for Peace : but they imagine deceitful Words against *them that are* quiet in the Land.

21. They gaped upon me with their Mouths, and said : Fie on thee, Fie on thee, we saw it with our Eyes.

22. This thou hast seen, O Lord : hold not thy Tongue then; go not far from me, O Lord.

23. Awake, and stand up to judge my Quarrel : *avenge thou my Cause, my God, and my Lord.*

24. Judge me, O Lord my God, according to thy Righteousness : and let them not Triumph over me.

25. Let them not say in their Hearts, There, there, so would we have it : neither let them say, We have devoured him.

26. Let them be put to Confusion and Shame together, that rejoyce at my Trouble : let them be cloathed with Rebuke and Dishonour, that boast *themselves* against me.

27. Let them be glad and rejoyce, that favour my righteous Dealing : yea, let them say alway, Blessed be the Lord, who hath Pleasure in the Prosperity of his Servants.

28. And as for my Tongue, it shall be talking of thy Righteousness : *and of thy Praise all the Day long.* Dixit

20. Why! Do they, in their Conversation, discover any Thing that has the Look of Peace and Friendship? Do not they by deceitful Counsels, and, by Accusations formed out of their own Imaginations, irritate the Prince against innocent Men, that would live peaceably and quiet in the State, if they did not force them upon other Methods for their own Security.

21. They run upon me with open Mouths bawling out, Fie upon thee, Thou Traytor! thou hast long used specious Arts to disguise thy Treason against *Saul*, but now it is too apparent to be denied.

22. This, O Lord, thou hast taken a View of by thy All-seeing Eye; do not therefore sit an unconcerned Spectator at my Misfortunes, and say nothing in my behalf; do not thou go away from me, and desert me, as my other Friends do.

23. Thou hast seemed, for a considerable Time, to be as regardless of my Defence, as a Centinel that is asleep; but let thy Justice now awake, appearing vigorously in defence of my righteous Cause, who art my God and my Lord, and from that Relation dost stand obliged to defend thy Servant.

24. I do not beg of thee to do any Thing for my sake, out of particular Favour; I only desire thee to judge be-

tween me and my Enemies, upon the pure Merits of my Cause, as thy unerring Wisdom and Justice shall direct; and let them not have any longer a Pretence, to insult me upon these unjust Accusations.

25. Let them not say to themselves, This is well! This is well! all Things go according to our Desire; and *David* is manifestly guilty of Treason, and will shortly receive his deserved Punishment for his Crime; Let them no longer make their Brags, that they, by driving him to these Extremities, have wrought his Ruin.

26. Let those that combine together, in their jolly Meetings, to Scoff at me, share their deserved Shame, by having their Hopes, concerning me, frustrated: Let Disgraces stick as close to them, as a Garment, that speak such proud and disdainful Words against me.

27. But let Joy and Prosperity attend those Persons, who are favourable Wishers to my Cause, as being conscious of the great Justice of it: And let them have the Opportunity of blessing God, for protecting an injured good Man.

28. And as for my Part, I promise, that being obliged by this Mercy, I shall continually praise thy Divine Goodness for it.

Dixit injustus. Psal. 36.

This is a Psalm of David, composed, as the Arabick and Syriack Versions inform us, during some Time of his Persecution under Saul. It was probably wrote in the beginning thereof, when Saul carried it tolerably fair towards him, tho' he secretly contrived his Ruin. This wicked Dissimulation the Psalmist touches upon in this Psalm, and desires God to deliver him from any ill Effects of it.

MY Heart sheweth me the Wickedness of the Ungodly: *that there is no fear of God before his Eyes.*

2. For he flattereth himself in his own Sight: until his abominable Sin be found out.

3. The Words of his Mouth are Unrighteous and full of Deceit: he hath left off to behave himself wisely, *and to do good.*

4. He imagineth mischief upon his Bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5. Thy Mercy, O Lord, *reacheth* unto the Heavens: *and thy Faithfulness* unto the Clouds.

6. Thy Righteousness *standeth* like the strong Mountains: thy Judgments *are* like the great Deep.

7. Thou, Lord, shalt save both Man and Beast. How excellent is thy Mercy, O God: and the Children of Men shall put their Trust under the shadow of thy Wings!

8. They

Paraphrase on Psal. 36.

There is a certain Atheistical Irreligious Man in the World, that dares not speak out what he thinks of Religion; and others who durst not declare freely their Thoughts of him; but yet I am fully persuaded in my Mind, that he has no conscientious Regard at all of God or Religion.

2. For he flattereth himself, that his Sins will pass over unregarded by any superior Being, who will call him to an Account for his Actions; until God finds him out, by sending a remarkable Punishment upon him, to take Vengeance upon his abominable and hateful Course of Life.

3. His Words are void of Truth and Sincerity, being at the Bottom nothing but unrighteous Craft and Fraud; he has a long time forbore to pursue any of the wise Methods which Religion prescribes, and to do any virtuous Action.

4. In the Night-time, when others, even bad Men, having composed themselves to sleep, allow a Cessation to their

Crimes, he studies Wickedness upon his Bed; he does not so much as propose to himself, the doing any Thing that is Vertuous; and there is nothing so detestably bad, but he has overcome the natural Aversion of committing it.

5. But tho' the Wickedness of such Persons be never so great, thy Goodness, O Lord, is of greater Extent to defend me from it; for their Tyrannick Power is limited within a small Part of the Earth, but thy Mercy reacheth beyond the Heavens.

6. Besides this Justice, whereby thou dost punish such outrageous Crimes, tho' it happens sometimes to be slow, is as firm and immutable, as the strongest Mountains, and as unsashomable as the Deep.

7. Nay, thy Goodness is of that diffusive Nature, that it extends it self to take Care even of inanimate Creatures; therefore Men may, with a greater Degree of Assurance, expect Preservation from thee; whom thou dost preserve with as much Tenderness, as a Hen does her Chickens under her Wing.

8. Thou

The vij. day.

The Psalms:

Morning.

8. They shall be satisfied with the plenteousness of thy House : and thou shalt give them drink of thy Pleasures, as out of the River.

9. For with thee is the Well of Life : and in thy Light shall we see Light.

10. O continue forth thy loving Kindness unto them that know thee : and thy Righteousness unto them that are true of Heart.

11. O let not the foot of Pride come against me : and let not the hand of the Ungodly cast me down.

12. There are they fallen, *all* that work Wickedness : *they* are cast down, and shall not be able to stand.

8. Thou do'st entertain them with the choicest Dainties which thy worldly House here doth afford, thou do'st make them drink large Draughts of Corporal Pleasure, being supplied by the Streams of a perpetual River, as it were, flowing in upon them.

9. For with thee there is an inexhaustible Fountain of Pleasure; and every Spark of Satisfaction which we enjoy, is derived from thy original Light.

10. Now, since thou art so good to the Universality of Mankind, I beseech

thee to continue thy Goodness to those who faithfully believe in thee, and conscientiously obey thee.

11. O let me not be trampled upon by the Feet of these wicked Men, nor let their Hands be able to work any Mischief against me.

12. Nay, now I rest in a full Confidence of thy Deliverance; I now see the Ruin of my malicious Enemies: I plainly now discover them tumbling down from their Height, unto which they shall never be able to rise again.

Lessons for the Seventh Day of the Month throughout the Year.

<i>January 7.</i>	<i>February 7.</i>	<i>March 7.</i>	<i>April 7.</i>
Morn. Gen. 9. Matt. 4.	Morn. Exod. 20. Mark 7.	Morn. Deut. 28. Luke 18.	Morn. 1 Sam. 17. Acts 4.
Even. Gen. 12. Rom. 5.	Even. Exod. 21. 2 Cor. 3.	Even. Deut. 29. Col. 2.	Even. 1 Sam. 18. Heb. 9.
<i>May 7.</i>	<i>June 7.</i>	<i>July 7.</i>	<i>August 7.</i>
Morn. 1 Kings 18. Matt. 5.	Morn. Job 8. Mark 8.	Morn. Prov. 23. Luke 19.	Morn. Jer. 41. Acts 5.
Even. 1 Kings 19. Rom. 6.	Even. Job 9. 2 Cor. 5.	Even. Prov. 24. Col. 3.	Even. Jer. 42. Heb. 10.
<i>September 7.</i>	<i>October 7.</i>	<i>November 7.</i>	<i>December 7.</i>
Morn. Amos 9. Matt. 8.	Morn. Judith 5. Mark 10.	Morn. Eccl. 27. Luke 23.	Morn. Isa. 27. Acts 7. v. 30.
Even. Obad. Rom. 8.	Even. Judith 6. 2 Cor. 6.	Even. Eccl. 28. 1 Thess. 3.	Even. Isa. 28. Heb. 13.

EVENING PRAYER.

Noli amulari. Psal. 37.

It is not easie to determine when this Psalm of David was composed, but most probably it was wrote in the Time of his Afflictions after Saul's Reign. The Design thereof is, to persuade Men to a Submission to God's Dispositions of what Kind soever, and not to think hard of his Providence, for letting good Men lie under Pressures or Hardships, whilst bad Ones enjoy an uninterrupted Prosperity.

Fret not thy self because of the Ungodly : neither be thou envious against the evil Doers.

2. For they shall soon be cut down like the Grass : and be withered even as the green Herb.

3. Put thou thy trust in the Lord, and be doing good : dwell in the Land, and verily thou shalt be fed.

4. Delight thou in the Lord : and he shall give thee thy hearts desire.

5. Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6. He shall make thy Righteousness as clear as the Light : and thy just Dealing as the Noon-day.

7. Hold thee still in the Lord, and abide patiently upon him : but grieve not thy self at him whose way doth prosper, against the Man that doeth after evil Counsels.

8. Leave off from Wrath, and let go Displeasure : fret not thy self, else shalt thou be moved to do evil.

9. Wick-

Paraphrase on Psal. 37.

BE not thou discontented and envious at the prosperous Condition of wicked Men.

2. For their Happiness does not promise to be very lasting ; it is like the Greenness of the Grass, which whilst it grows upon the Ground, makes a goodly Shew, but in a few Hours Time, it cut down by the Mower, is faded and withered.

3. But do thou place thy Confidence in Almighty God, and do thy Duty in all Respects, and he will make thee far more happy than these Men seem to be ; he shall give thee a long Life in thy native Country, and shall give thee all Necessaries to make it comfortable.

4. Do thou make God thy Love, and thy Delight, causing all thy Affections to center in him ; and he will requite thee, by shewing his Kindness to thee, and granting whatever thou dost desire of him, if he foresees it will be fitting and convenient for thee.

5. Intrust thy self, and all that be-

longs to thee, with God ; and he will grant a happy Success to all thy Undertakings.

6. And if thou dost so, whatever Slanders and Calumnies Men unjustly throw upon thee, he will vindicate thy Reputation to the World, and make it as clear as the Light, that thou art a good and virtuous Man, and not chargeable with those foul Crimes which thy Enemies impute to thee.

7. Be still and silent when thou hast got so good a Portion as God is ; do not be forward and complaining under his Care, but patiently wait his good Time, and he will do the best for thee ; and do not repine and vex thy self, to see many wicked Men flourish through a long Course of their Life, and to observe them to get great Estates by crafty Counsels, and indirect Means.

8. Leave off, therefore, this peevish Temper, of vexing at such Instances ; for if thou dost persist therein, thou thy self wilt be as guilty of Wickedness, as they are whom thou taxest.

9. Have

9. Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the Land.

10. Yet a little while, and the Ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11. But the meek Spirited shall possess the Earth : and shall be refreshed in the multitude of Peace.

12. The Ungodly seeketh Counsel against the Just : and gnasheth upon him with his Teeth.

13. The Lord shall laugh him to scorn : for he hath seen that his Day is coming.

14. The Ungodly have drawn out the Sword, and have bent their Bow : to cast down the Poor and Needy, and to slay such as are of a right Conversation.

15. Their Sword shall go through their own Heart : and their Bow shall be broken.

16. A small Thing that the Righteous hath : is better than great Riches of the Ungodly.

17. For the Arms of the Ungodly shall be brokeh : and the Lord upholdeth the Righteous.

18. The

9. Have but Patience a little while to wait, and thou shalt see the Families of these seeming prosperous Men to be extirpated, and the pious Servants of God inheriting their Estates.

10. It is but a little while before these wicked Men, that make such a Blaze in the World now, shall be themselves destroy'd, their Families lost, and there shall not be the least Trace of them remaining.

11. Thou shalt likewise see the good and humble Man, to be blessed with the Enjoyment of the good Things of this World, and with an Abundance of Prosperity.

12. The wicked Man, indeed, is endeavouring, by all the crafty Methods he can, to mischief the good Man, and shews forth the Malice he bears him, by his malicious scornful Behaviour.

13. But as his Scorn of the good Man can do him no harm, so God laughs at him to better Purpose, when he resolves to pull him down from his height, and does foresee the Day of his Calamity approaching near.

14. When such wicked Persons are just upon the Point of accomplishing their mischievous Designs, which they have projected, to the Destruction of

their Neighbour, and have, as it were, drawn out their Sword, and bent their Bow, to do execution upon him :

15. All of a sudden God appears, to rescue them from their impendent Destruction, and turns it upon the cruel Contrivers thereof ; he makes the Sword pass through their own Heart, by the Force which their own Hand had given it ; he snaps their Bow asunder, and makes them discharge their Arrows in their own Faces.

16. Besides, thou hast little Reason to grudge at the great Riches which some wicked Men enjoy, if thou dost consider, that that Little which the good Man has, being accompanied with Content, and God's Blessing, brings far more Satisfaction to him, than the wicked Man enjoys with all his Abundance, where these Graces are wanting.

17. Nor are their Enjoyments, whatsoever they be, like to continue long with them ; for though they buy their Riches never so fast to them, God shall break their Arms, and force them to let them go ; but God shall be a great Support to the good Man, he shall hold him up, and keep him from miscarrying in his worldly Circumstances, and by his Blessing make his Affairs prosper.

18. The Lord knoweth the Days of the Godly : and their Inheritance shall endure for ever.

19. They shall not be confounded in the perillous Time : and in the Days of Dearth they shall have enough.

20. As for the Ungodly they shall perish, and the Enemies of the Lord shall consume as the fat of Lambs : yea, even as the Smoke shall they consume away.

21. The Ungodly borroweth, and payeth not again : but the Righteous is merciful and liberal.

22. *Such as are* blessed of God, shall possess the Land : and they that are cursed of him shall be rooted out.

23. The Lord ordereth a good Man's going : and maketh his way acceptable to himself.

24. Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25. I have been young, and now am old : and yet saw I never the Righteous forsaken, nor his Seed begging their Bread.

26. The Righteous is ever merciful, and lendeth : and his Seed is blessed.

27. Flee

18. God knows (that is, by a particular Providence, takes care, *Eccles.* 2. 25. *Psal.* 1. 6. *Matt.* 1. 6. 32.) of the good Man's Life, to prosper and prolong it ; and makes his Family after him, to flourish for many Generations.

19. When the Land groans under the Miseries of War, they shall not suffer by the Ravages committed thereby ; or when a Famine makes the Generality of People pine for Want of Food, no Conveniences of Life shall be wanting to them.

20. But on the other Side, as for the wicked Opposers of God and Religion, they shall fall Victims to God's Vengeance, they shall melt away as the Fat of Lambs does, which is laid upon the Coals of the Altar : they shall all go off in Smoke, and be seen no more.

21. Wicked Men are, for the most Part, by the Luxury of their Living, under pressing Circumstances to borrow Money to supply their Vices, which they never pay again ; but the good Man has wherewithal, not only comfortably to live upon himself, but, by his Charity, to relieve the Necessities of others.

22. Add to this, that the good Man has God's Blessing accompanying him, which will certainly in God's own Time, bring down the good Things, even of this World, upon him, or be

Posterity, whilst there is a Curse entailed upon the Family of the Wicked.

23. Besides, it is Matter of great Consolation to the good Man, that he is under the immediate Conduct and Guidance of Almighty God ; that all his Actions are governed by his Wisdom and Care ; and that God is pleased with what he does.

24. And tho' he may happen sometimes to fall into a Misfortune, yet he shall not be utterly undone by it ; for God, who does, as it were, hold him up by his Hand, shall afford him Comfort so long as his Calamity continues ; and when it has wrought that due Effect which he designs, shall remove it from him.

25. I am now arrived to a mature Age, in which I am able to make some wise Observations upon the Matters of Fact which have occurred in my Time, and yet I do not remember an Instance, of any good charitable Man's being intirely forsaken by God ; or if God's Bounty was not bestowed upon him in his Life-time, that God did not prosper the Affairs of his Children after him, and make them flourish in the World.

26. For that which does chiefly incline God to be kind to his Family, is his Charity to the Poor ; it is this which intails a Blessing upon his Posterity.

27. And

27. Flee from evil, and do the thing that is good : and dwell for evermore.

28. For the Lord loveth the thing that is right : he forsaketh not his that be Godly, but they are preserved for ever.

29. *The Unrighteous shall be punished* : as for the Seed of the Ungodly, it shall be rooted out.

30. The Righteous shall inherit the Land : and dwell therein for ever.

31. The Mouth of the Righteous is exercised in Wisdom : and his Tongue will be talking of Judgment.

32. The Law of his God is in his Heart : and his goings shall not slide.

33. The Ungodly seeth the Righteous : and seeketh occasion to slay him.

34. The Lord will not leave him in his Hand : nor condemn him when he is judged.

35. Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the Land : when the Ungodly shall perish thou shalt see it.

36. I

27. And therefore if a Man were to cast about, to find out a certain Method to build up a lasting Family, and to have his Posterity flourish for many Generations ; the most proper Course which he could take, would be strictly to abstain from every known Sin, and to do all the Good which his Circumstances will enable him to do.

28. For the Lord has such a Regard for Virtue and Charity, that he will not disappoint such Persons of his Assistance when they have need of it ; he Succours them under the Calamities of this World, and preserves them to eternal Life in the next, making their Families likewise to flourish after their Death.

29. But as for wicked Men, they shall be punished in another World, and their Families, however flourishing they be at present, shall in a little time be totally extirpated.

30. The good and charitable Man, shall partake of the choicest Blessings of this World, as long as he lives ; and his Posterity after him, shall inherit his Happiness, if they follow the Example of their religious Parent.

31. The Discourse of this good Man is not taken up with profane and worldly Matters, but he entertains his own and other Mens Thoughts with whom he converses, with wise Reflections concerning God and Religion.

32. Nor does his Religion go no farther than his Lips, he not only talks piously, but has the Law of God deeply

rooted in his Heart, which, by God's Grace, obtains such an Ascendant over his Actions, that he is not so easily surprized into a Breach of his Duty, as other Men.

33. The wicked Man looketh out after the good and pious Man, and observing him to be void of all worldly Strength, watcheth all Opportunities to do him Mischief, and, if it lies in his Power, to take away his Life.

34. But then on the other Side, God interposeth his Power for his Relief, he rescues him out of his enraged Adversaries Hands ; and tho' he uncharitably condemns him, by pretended Faults laid to his Charge, God not only absolves him from his imputed Crimes, but delivers him from the Harms which were designed against him.

35. Therefore be thou sure to continue thy Confidence and Reliance upon God, and diligently observe his Commandments, being resolutely bent with Patience to bear all the Sufferings which he shall permit the Wicked to bring upon thee ; for in so doing, thou wilt engage the Justice of God to interpose at last in thy Behalf, to raise thee to a more fortunate Condition, even in this World, if God shall think fit best for thee ; and thou shalt live to see the Wicked falling from his present State of Prosperity, into such a deplorable Condition, that thou shalt be so far from envying at, that thou shalt, in a manner, pity him.

36. I my self have seen the Ungodly in great Power : and flourishing like a green Bay-tree.

37. I went by, and lo, he was gone : I sought him, but his place could no where be found.

38. Keep Innocency, and take heed unto the thing that is right : for that shall bring a Man Peace at the last.

39. As for the Transgressors, they shall perish together ; and the end of the Ungodly is, They shall be rooted out at the last.

40. But the Salvation of the Righteous cometh of the Lord : who is also their Strength in the time of Trouble.

41. And the Lord shall stand by them and save them : he shall deliver them from the Ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER.

Domine, ne in furore. Psal. 38.

This Psalm is commonly supposed to be penned by David, whilst he laboured under some very painful and miserie Disease. Others think, with more probability, that he describes his Grief for his Sin in the Matter of Uriah, under the Metaphorical Representation of a tickling Disemp. The Hebrew Title is, A Psalm to bring to Remembrance; that is, one wherein David calls to mind his grievous Sin.

PUT me not to rebuke, O Lord, in thine Anger : neither chasten me in thy heavy Displeasure.

2. For thine Arrows stick fast in me : and thy Hand presseth me sore.

3. There

36. I my self, within my Experience, have made Observation of a certain wicked Person, (viz. Saul) flourishing in a mighty Extent of Felicity and Power, not unlike a verdant Bay-Tree, shooting out its beautiful Leaves and Branches abroad, and shining with a delicate Verdure.

37. And yet of a sudden, I perceived him to be vanishing away, and I could not discover any Tracts of him remaining. Both he and his Family being entirely destroyed.

38. Keep thy Soul innocent and undisturbed from any gross Sin, conscientiously observing, to the utmost of thy Power, all the Laws of God ; and thou shalt be sure to find Peace and Happiness at thy latter End.

39. But on the other Side, wicked Men shall be destroyed together, every one of them without Exception, although he be sometimes long in deerring their Penitence ; but at last his Ven-

geance will fall heavy upon them, and both they and their Family shall be extirpated.

40. But good Men have a sure Protector under their Affliction, even the Almighty God, who as he has Power, so he is always ready to assist them.

41. God shall be always ready to exert his Omnipotence for their Deliverance from the Outrages of the Wicked ; and because they sincerely rely upon him, shall take them into his Protection, as if they were his Ward, or Orphans.

Paraphrase on Psal. 38.

O Lord, do not continue to chastise me with so much Severity, as thou hast done : and be not like an angry Master, correcting his Servant in the height of his Fury.

2. Thou, by inflicting this intolerable Grief upon me, hast shot me through with thy Arrows, and I feel the Weight of thy heavy Hand, by the terrible Strokes which thou hast given me.

3. The

3. *There is no health in my Flesh, because of thy Displeasure : neither is there any rest in my Bones, by reason of my Sin.*

4. *For my wickednesses are gone over my Head : and are like a fore Burden, too heavy for me to bear.*

5. *My Wounds stink and are corrupt : through my foolishness.*

6. *I am brought into so great Trouble and Misery : that I go mourning all the Day long.*

7. *For my Loins are filled with a fore Disease : and there is no whole part in my Body.*

8. *I am feeble and sore smitten : I have roared for the very disquietness of my Heart.*

9. *Lord, thou knowest all my desire : and my groaning is not hid from thee.*

10. *My Heart panteth, my Strength hath failed me : and the sight of mine Eyes is gone from me.*

11. *My Lovers and my Neighbours did stand looking upon my Trouble : and my Kinsmen stood afar off.*

12. *They also that sought after my Life, laid Snares for me : and they that went about to do me Evil, talked of Wickedness, and imagined Deceit all the Day long.*

13. As

3. The Thoughts of thy Displeasure, which thou hast conceived against me for my great Sin, has created a Pain in me all over my Body, which is so very sharp, that it penetrates to my very Bones and Intraills.

4. I now perceive, that my Iniquities, like a Torrent, have overwhelmed and drowned me; and, like an insupportable Burden, bear me down under their Weight.

5. I am full of putrified and corrupted Sores, which my foolish disobeying of God's Commands has brought upon me.

6. Such an inexpressible Degree of Grief has overcharged my Soul, that I continually walk by my self moping and disconsolate, like a deep Mourner in his Weeds.

7. My inward and vital Parts, nay, my very Soul it self, is filled with Ulcers; and every Part of my Body does partake of my grievous Disease.

8. I have, as it were, lost the Use of my Limbs (like one that is fore beaten) by thy severe Chastisement of me; and

the Sorrow of my Heart, conceived from the Sense of my Sin, has made me cry out with that vehemency, as if I was upon the Rack.

9. O Lord, thou canst not but perceive, with what an earnest Desire I long to return to thy Favour; and thou seest the violent Pangs and Convulsions of my repenting Soul.

10. I am like one that lies expiring and panting for his last Breath; I have no Strength left me; but my very Eye-balls are broken as in the Point of Death.

11. My Friends, Neighbours and Relations, stood round me to stare at me, as they use to do about a sick Man's Bed, keeping a-loof off of me, as if they were afraid of being infected by me; but none of them affording me any Comfort.

12. At the same Time, when my Friends would do me no Good, my Enemies were hatching Mischief against me, and were continually contriving deceitful Methods to destroy me.

13. As for me, I was like a deaf *Man* and heard not : and as one that is dumb, *who* doth not open his Mouth.

14. I became even as a *Man* that heareth not : and in whose Mouth are no reproofs.

15. For in thee, O Lord, have I put my Trust : thou shalt answer for me, O Lord my God.

16. I have required that they, *even mine Enemies*, should not triumph over me : for when my Foot slippt, they rejoyced greatly against me.

17. And I truly am fet in the Plague : and my heaviness is ever in my sight.

18. For I will confesse my Wickedness : and be sorry for my Sin.

19. But mine Enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20. They also that reward Evil for Good, are against me : because I follow *the thing that* good is.

21. Forfake me not, O Lord my God : be not thou far from me.

22. Hasten thee to help me : O Lord God of my Salvation.

Dixi

13. I could not but take notice, how some slighted me, and others reviled me ; but I returned them no Answer, but was as silent as a dying Man, who had lost his Hearing and his Speech.

14. I said no more to them, than a deaf Man is wont to repartee upon those who make Reflections upon him with a low Voice which he cannot hear.

15. But the Reason of my Silence was, because my Hope is, that thou, my God, should'st Answer them to better Purpose than my self, by inflicting upon them a deserved Punishment for their Insolence and Treachery.

16. For I begged of thee in my Prayers, that these insolent Adversaries should not insult me after this outrageous Manner ; for whenever they observe my Foot slipping in any Part of my Duty, they not only triumph over me, but upon Godliness and Religion likewise for my sake.

17. I am set down and fix'd in Torment and Vexation for my Guilt ; and my Heaviness never removes from my Eyes.

18. I will not deny or palliate the Wickedness which I have committed, but will confesse it before God, with all the aggravating Circumstances which attended it, and will be heartily sorry for my offending him thereby.

19. But notwithstanding my sincere Repentance for my having offended thee, I perceive thy Anger, O God, is not yet turned from me ; when I consider what a Number of unprovoked Enemies I have, who live in a flourishing Condition, whilst I am under so much Anguish and Disconsolation.

20. For many, whom I have obliged by former Favours, are now become my enraged Adversaries, for no other Reason, but because I steddily pursue the publick Interest of my Country.

21. But tho' my Friends, O Lord, forsake me, yet I am sure thou wilt not ; with thee, therefore, I intrust my self ; O do not thou go far from me, but be ready upon all Occasions to assist me.

22. O do thou make haste to my Succor ; thou who hast, throughout the whole Course of my Life, been my preserving God.

Dixi custodia. Psal. 39.

This Psalm was composed when David was under a severe Fit of Sickness, as some think, or a great Degree of Trouble, as others. The Subject of it is not very different from that of the 37th and 73d, viz. The Scandal which good Men take, whilst they are under Affliction, at the Prosperity of the Wicked; to which is annexed a Reflection upon the Vanity of worldly Things, as a proper Argument to cure such an Impatience.

I Said, I will take heed to my ways : that I offend not in my Tongue.

2. I will keep my Mouth as it were with a Bridle : while the Ungodly is in my sight.

3. I held my Tongue, and spake nothing : I kept silence, yea, even from good Words ; but it was Pain and Grief to me.

4. My Heart was hot within me, and while I was thus musing the Fire kindled : and at the last I spake with my Tongue.

5. Lord, let me know my end, and the number of my Days : that I may be certified how long I have to live.

6. Behold, thou hast made my Days as it were a span long : and mine Age is even as nothing in respect of thee, and verily, every Man living is altogether vanity.

7. For Man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up Riches, and cannot tell who shall gather them.

8. And

Paraphrase on Psal. 39.

I Made a Resolution to use all the Circumpection I possibly could, in my Life and Conversation ; especially to take Care that I might not by any imprudent Word, which might drop from me in haste, give my Adversaries an Advantage against me.

2. Nay, I was resolved to be as sparing of every Word I said, whilst my wicked Enemy was by, as if I had put a Bridle upon my Tongue.

3. And for a considerable Time I did not utter one Syllable ; I was so obstinately resolved to be silent, that I restrained not only from making Reflections upon my Enemies, but even from my usual religious Discourse, and the Vindication of my own righteous Cause ; but this keeping my Sorrow to my self, was so far from easing it, that it did greatly increase it.

4. For my Grief being thus pent up within me, and no Vent allow'd it, and being moreover chafed by my own Reflections, it blazed out into such a Flame within my Breast, as forced me

to break my designed Silence in these Words.

5. Lord, I beseech thee to give me Grace, to make sober Reflections upon the Shortness of human Life, and that applying this to wise Purpose, I may fit and prepare my self, for a better and more durable State.

6. Nay, I am already taught by my own Experience, that my Life is of so short Duration, that it need not be measured by Reeds or Cubits, for a Span or Palm, the shortest of Measures, will over-meet it ; but if we compare it with the Eternity of thy Duration, O God, it is but a meer Nothing ; such a poor, frail and empty Thing is Man.

7. Nay, so great a Degree of Vanity and Emptiness is there in human Nature, that our Life seems to be nothing else but a Mock-shew, without any Thing of Reality, or the least Solidity in it ; and it is to no Purpose that Men fatigue and torment themselves in the Pursuit of such airy Bubbles, and drudge and turmoil all their Life to get an Estate, to be enjoy'd by they know not whom.

8. Since

8. And now, Lord, what is my hope : truly my hope is even in thee.

9. Deliver me from all mine Offences : and make me not a rebuke unto the Foolish.

10. I became dumb, and opened not my Mouth : for it was thy doing.

11. Take thy Plague away from me : I am even consumed by the *means* of thy heavy Hand.

12. When thou with rebukes dost chasten Man for Sin, thou makest his Beauty to consume away, like as it were a Moth fretting a Garment : every Man therefore is but Vanity.

13. Hear my Prayer, O Lord, and with thine Ears consider my Calling : hold not thou Peace at my Tears.

14. For I *am* a stranger with thee, and a sojourner : as all my Fathers *were*.

15. O spare me a *little*, that I may recover my Strength : before I go hence, and be no more seen.

Expectans

8. Since therefore the Vanity of humane Life is so great, our Time so short, our Enjoyments so empty, and the attaining of them so laborious, there is no hopes to find Happiness here, or to expect Deliverance from Things so uncertain ; the only firm Foundation of Hope, which I can find, is in thee, O God.

9. O Lord, I beseech thee to pardon those many Violations of thy holy Laws that I have been guilty of, which have exposed me to the Punishment thou hast been pleased to lay upon me ; and let not my irreligious Enemies take Occasion, from my Sufferings, to make wrong Reflections upon thy Judgments.

10. I have not repined, nor made any indecent Reflections upon my Sufferings ; for I knew that they were sent me by thy Directions ; all whose providential Dispensations are most wise and good.

11. O Lord, I beseech thee do not lay such severe Strokes upon me, as thou hast done by this Affliction ; for thy Hand is so heavy, that I am almost killed by the Blows given by it.

12. For when thou, by sending a vio-

lent Distemper, dost chastise a Man for his Sins, thou makest the Comeliness of his Personage, tho' never so graceful, to decay, and to look as unsightly as a moth-eaten Garment. This is another Argument, to shew the Vanity of humane Nature.

13. Now since, O Lord, I patiently submit to thy most just Corrections, I with Tears beseech thee, at length to spare me, and to remove them from me.

14. For though I may seem a great Prince, yet I possess nothing but what I hold of thee ; for as our holy Prophet Moses says, *The Lord is thine, and we are but Strangers and Sojourners with thee*, Lev. 25. 23. as was the Case of Abraham, Isaac and Jacob, my Progenitors.

15. O therefore, I pray thee, grant some short Relaxation of my Punishment, that during that Respite, I may have an Opportunity of recovering my Strength, which is now almost entirely decayed and spent ; for if thou continuest upon me thy uninterrupted Punishment, thou wilt kill me, and send me out of the World.

Expectans expectavi. Psal. 40.

This is a Psalm composed by David, and delivered to the Master of the Musick for the Use of the Tabernacle. It contains a Rehearsal and Acknowledgement of God's former Favours manifested to him, with a Prayer for future Blessings. Here is likewise a propheticall Representation of the Messias, and the Gospel Dispensation.

I Waited patiently for the Lord : and he inclined unto me and heard my calling.

2. He brought me also out of the horrible Pit, out of the Mire and Clay : and set my Feet upon the Rock, and ordered my goings.

3. And he hath put a new Song in my Mouth : *even* a Thank-giving unto our God.

4. Many shall see it and fear : and shall put their trust in the Lord.

5. Blessed is the Man, that hath set his Hope in the Lord : and turned not unto the Proud, and to such as go about with Lies.

6. O Lord my God, great *are* the wondrous Works, *which* thou hast done, like as be also thy Thoughts, *which* are to us-ward : and yet there is no Man, that ordereth them unto thee.

7. If I should declare them, and speak of *them* : they should be moe than I am able to express.

8. Sacrifice and Meat-offering thou wouldest not : but mine Ears hast thou opened.

9. Burnt-

Paraphrase on Psal. 40.

Great is the Effect of a patient Waiting and resolute Perseverance in our Dependance upon God, notwithstanding his Assistance may seem long in coming ; for I doing so, and waiting his due Time, God has at last heard my Prayer, and granted me my Heart's Desire.

2. When I was overwhelmed with Afflictions, and, like a Traveller, plunged in a dirty hole of Mire and Clay, wherein I stuck so fast I could not move ; thou didst pluck me out thereof, and direct me to prosecute my Journey in a hard champ Way, where the Traveling was both safe and pleasant.

3. God, by his late Favours vouchsafed me, has afforded me a Subject for a new Hymn in his Praise, a Psalm of the Honour of the God of *Israel*.

4. Many Persons, who are of none of the most religious Dispositions, when they see this extraordinary Instance of his Favour to me, shall learn from my Example to fear him, and to grieve in him.

5. Happy is that Man, who, tho' under the Pressure of many Troubles, reposes his Trust in God ; who does not expect Deliverance from Pride and an arrogant Self-confidence, or from any lying and dissembling Arts.

6. So many and great are the wonderful Kindnesses which thou hast bestowed upon thy faithful Servants, and so many more are the Favours which thou *thinkest* to bestow upon them, that no One can place them in arithmetical Order, so as exactly to sum them up.

7. If I could set them down in Figures, and should afterwards endeavour to repeat the mighty Number in Words, I should want a new Set of numeral Terms to express them by.

8. Especially that wonderful Benefit which thou dost design to the whole World, by the Coming of the Messias ; under whose Dispensations the Mosaical Sacrifices shall cease, and Men shall serve him by such a free and voluntary Service, as was paid those Servants, *who loved their Masters, and would not go free, and were in Token thereof bored thro' the Ear, Exod. 21. 6. Dent. 15. 17.*

9. Then

9. Burnt-offerings, and Sacrifice for Sin hast thou not required : then said I, Lo, I come.

12. In the Volume of the Book it is written of me, that I should fulfil thy Will, O my God : I am content to do it, yea, thy Law is within my Heart.

11. I have declared thy Righteousness in the great Congregation : Lo, I will not refrain my Lips, O Lord, and that thou knowest.

12. I have not hid thy Righteousness within my Heart : my talk hath been of thy Truth and of thy Salvation.

13. I have not kept back thy loving Mercy and Truth : from the great Congregation.

14. Withdraw not thou thy Mercy from me, O Lord : let thy loving Kindness, and thy Truth always preserve me.

15. For innumerable Troubles are come about me, my Sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the Hairs of my Head, and my Heart hath failed me.

16. O Lord, let it be thy Pleasure to deliver me : make haste, O Lord to help me.

17. Let them be ashamed, and confounded together, that seek after my Soul to destroy it : let them be driven backward, and put to rebuke that wish me Evil.

18. Let

9. Thou didst declare that thou wouldst no longer be worshipped by these legal Sacrifices ; then did the Messiah stipulate with his Almighty Father, that he should come into the World, to be the one great Sacrifice for the Sins thereof.

10. As I am ready (says he) to undertake this Office, O God the Father, according as we have long heretofore agreed, and has been foretold to Men by those rolled up Books of the Mosaiical Law, which are read in the Synagogues ; so in due Time I do design to come into the World, completely to fulfil the Will of God, by my unfeigned Obedience, and compliance with every Law of God, and thereby totally abrogate and disannul the mosaiical Ordinances.

11. And thou, Lord, art my Witness, that I have not been sparing of celebrating thy Praises, and declaring publicly in the religious Assembly of the Tabernacle, what Obligations I have received from thee ; nor will I yet leave off to do the same.

12. Nor has it possessed me to meditate in my Mind upon thy great Benefits, but I have made them the Subject of my ordinary Discourse.

13. And the Hymns which I have

composed for the Use of the Congregation, have been Acknowledgments of thy Mercy, in preserving me from so many Dangers, and thy Truth in making good thy Promises to me.

14. Therefore let me as well in this present, as in former Times, experience the salutary Effects of those glorious Attributes of thine. thy Mercy, thy Goodness, and thy Truth.

15. For indeed, at present, I stand in great need of them ; for I have a new Scene of Troubles arising upon me, the Punishments, which thou art pleased to inflict upon me, for my Sins, do vie for Number with the Hairs of my Head ; and my Heart is almost broken, that I can see no End of my Misfortunes.

16. Therefore I apply my self to thy Fatherly Love and good Will, to deliver me from these Adversities when thou shalt think fit ; but if thou, in thy Wisdom, dost judge it expedient, I beg that thou wouldst hasten thy Assistance.

17. Let those who are plotting to destroy my Life, and all others who are contriving Mischief against me, be put to a shameful Flight, and precipitantly run away like a routed Army, all their malicious Designs being defeated.

18. Let

The viij. day.

The Psalms.

Evening.

18. Let them be desolate, and rewarded with Shame : that say unto me, Fie upon thee, fie upon thee.

19. Let all those that seek thee, be joyful and glad in thee : and let such as love thy Salvation say alway, The Lord be praised.

20. As for me, *I am* poor and needy : but the Lord careth for me.

21. Thou art my helper, and redeemer : make no long tarrying, O my God.

18. Let those my Enemies, who have the Insulence publickly to insult me by opprobrious Language, suffer Confusion and Overthrow, and receive no other Pay, for their rebellious Service against their Prince, but only their own Shame.

19. But let those good People, who fear thee, and live quietly under my Government, praise and glorifie thee for thy Favour vouchsafed to me ; and let all those that put their Trust in thee, and not in rebellious Arms, say, *The*

Lord be praised for this late Deliverance of his Anointed.

20. God knows, that notwithstanding my great Dignity, I am reduced to very low Degrees of Necessity ; but this is my Comfort, that tho' I am never so much destitute of all humane Aid, I am in God's Thoughts, who takes Care to do every Thing that is best for me.

21. Thou art my Assister, thou art my Deliverer ; O let it not be long before thou comest to my Defence.

Lessons for the Eighth Day of the Month throughout the Year.

January 8.	February 8.	March 8.	April 8.
Morn. Gen. 13. Matt. 6.	Morn. Exod. 22. Mark 8.	Morn. Deut. 30. Luke 19.	Morn. 1 Sam. 19. Acts 5.
Even. Gen. 14. Rom 6.	Even. Exod. 23. 2 Cor. 4.	Even. Deut. 31. Col. 3.	Even. 1 Sam. 29. Heb. 10.
May 8.	June 8.	July 8.	August 8.
Morn. 1 Kings 20 Matt. 6.	Morn. Job 10. Mark 9.	Morn. Prov. 25. Luke 20.	Morn. Jer. 43. Acts 6.
Even. 1 Kings 21 Roma. 7.	Even. Job 11. 2 Cor. 6.	Even. Prov. 26. Col. 4.	Even. Jer. 44. Heb. 11.
September 8.	October 8.	November 8.	December 8.
Morn. Jonah 1. Matt. 9.	Morn. Judith 7. Mark 11.	Morn. Eccl. 29. Luke 24.	Morn. Isa. 29. Acts 8.
Even. Jonah 2,3. Rom. 9.	Even. Judith 8. 2 Cor. 7.	Even. Eccl. (b) 30. 1 Theff. 4.	Even. Isa. 30. Jam. 1.

Note, That (b) Eccles 30. is to be read only to v. 18.

EVENING PRAYER.

Beatus qui intelligit. Psal. 41.

This Psalm was composed by David, upon his Troubles which he underwent in Abshalom's Rebellion ; at which Time, it is not improbable, he might have a severe Fit of Sickness, which he here seems to allude to v. 3. unless we will have those Expressions to be Metaphorical.

Blessed is he that considereth the poor and needy : the Lord shall deliver him in the time of Trouble. 2. The

Paraphrase on Psal. 41.

That Man shall have God's Blessings, who is poor and sick People, or those who labour under any grievous Affliction ; for showed down upon him, that has God shall stand his Friend, when any a tender and compassionate Regard to. Misfortune shall befall him. 2. The

2. The Lord preserve him, and keep him alive, that he may be blessed upon Earth : and deliver not thou him into the Will of his Enemies.

3. The Lord comfort him, when he lieth sick upon his Bed : make thou all his Bed in his Sickness.

4. I said, Lord, be merciful unto me : heal my Soul, for I have sinned against thee.

5. Mine Enemies speak evil of me : When shall he die, and his Name perish?

6. And if he comes to see me, he speaketh Vanity : and his Heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7. All mine Enemies whisper together against me : even against me do they imagine Evil.

8. Let the sentence of Guiltiness proceed against him : and now that he lieth, let him rise up no more.

9. Yea, even mine own familiar Friend whom I trusted : who did also eat of my Bread, hath laid great wait for me.

10. But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11. By

2. The Lord shall preserve him in Health to a good old Age ; he will afford him the choicest Satisfaction of Life ; and wherever Designs his Enemies may have against him, they shall by God's good Providence be disappointed.

3. May the good God be his Comfort, when he falls sick ; do thou, O God, like a kind Mother, with thy own Hands, as it were, turn his Bed, and make it soft and easie for him, for the asswaging his Pain.

4. I put up my Prayer to God in these Words ; ' Lord shew thy Mercy to me in pardoning my Sins ; heal my Soul,

2 Chron. 30. 20. Psal. 147. 5. as well as my Body, of that Sickness which my Sins have brought upon me.

5. To this Affliction of Body and Mind, thou hast been pleased to lay upon me a Third, which arises from the evil Designs of my Enemies, who are continually speaking Evil of me and wishing Evil to me : Their usual Way of Speaking of me is this : O that we could accomplish his Death ! O that we could extirpate his Memory !

6. If any of these wicked Adversaries of mine, out of Formality sake,

come to pay me a Visit, under a Pretence of comforting me in my Illness, they use insidious Arts in their Discourse to draw something out of me to make Advantage of, and when they are gone out from me, they spread it abroad among all their Faction.

7. I can observe them in every Corner, whispering in Cabals, and plotting Mischiefs against me, and wishing unto me,

8. That God may revenge the Mischances of my Life against me by my Sufferings : and whereas I now lie sick, that I may never rise up again.

9. Yea, one (viz. Achitophel) whom I had the greatest Familiarity with, one to whom I imparted all my Secrets, and whose Counsels I entirely relied upon, one who was maintained by my Bounty ; even this ungrateful Man has endeavour'd to Supplant me and Dethrone me.

10. But I beseech thee, O God, deliver me from this uncomfortable Condition which thou hast brought me under ; raise me again to my former Health and Authority, and I will challenge them for their Invidiousness to me.

11. By this I know thou favourest me : that mine Enemy doth not triumph against me.

12. And when I am in my Health, thou upholdest me : and shalt set me before thy Face for ever.

13. Blessed be the Lord God of Israel : world without end. Amen.

Quemadmodum. Psal. 42.

The Hebrew Title to this Psalm is, To the chief Musician, Maschil, for the Sons of Corah. The Chaldee Paraphrase and the Septuagint interpret, Maschil, A Psalm of Understanding. From this Inscription may be learnt, that the Master of the Musick was to order the Tune which he was to set to this Psalm, that it might be accommodated to the Voice of the Corites, the particular Way of Singing used by them. For the Children of Corah were not destroy'd, tho' his Adherents were, Numb. 25. 11. and their Posterity were afterwards made Singers in the Temple, 1 Chron. 26. 7. 2 Chron. 20. 19. Tho' this Psalm does not bear the Name of David, it was probably composed by him; for the LXX do expressly attribute it to him. The Occasion of the Writing it was, his being absent from the publick Service of the Temple, which he was debarred of, during his Exile in the Rebellion of Absalom.

Like as the Hart desireth the Water-brooks : so longeth my Soul after thee, O God.

2. My Soul is a thirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3. My Tears have been my Meat Day and Night : while they daily say unto me, Where is now thy God ?

4. Now, when I think thereupon, I pour out my Heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5. In the Voice of Praise and Thanksgiving : among such as keep Holy-day.

6. Why

11. And I have the better Hopes of obtaining my Petition, because I am certain that I am under thy peculiar

Care and watchful Providence, by thy disappointing the Designs of my Enemies against me, when they have had so much Power and favourable Opportunity of destroying me.

12. And when I am in my Health and Strength, thou dost sustain me, and keep me always in thy sight as a kind Parent does his beloved Child, that I may receive no harm.

13. All Honour be ascribed to the mighty JEHOVAH, the God of Israel, to all Eternity. Amen.

Here endeth the first Book of Psalms, according to the Hebrew Copies.

Paraphrase on Psal. 42.

As a Stag, heated by the Chase, has a vehement Longing to allay his Thirst at a cool Stream of Water ; in like Manner does my Soul long to be present at the publick Service of God,

in his Tabernacle, from which I have been so long detained.

2. O what a Thirst have I upon me, to have my former Conversation with God, and to appear before his holy Ark in his Presence, 2 Sam. 6. 7.

3. The Want of this Comfort has been a more cutting Grief to me than the rest of my Afflictions ; this has made my Tears as constant to me as my Meals ; especially when my Enemies insulted me upon it ; scornfully asking me, Where is my God that I sh'd to pay such constant Adoration to, and why does he not rescue me from their Power ?

4. I cannot but pour out my Soul, when I am retired to my Devotion, in Rivers of Grief ; to recollect what a pleasant Service I was formerly engag'd in, to go at the Head of my People to the publick Worship of my God.

5. Singing Hymns to his Honour, the sacred Musick playing before us, upon every great Festival Day.

6. But,

6. Why art thou so full of heaviness, O my Soul : and why art thou disquieted within me ?

7. Put thy trust in God : for I will yet give him Thanks for the help of his Countenance.

8. My God, my Soul is vexed within me : therefore will I remember thee concerning the Land of Jordan, and the little hill of * Hermonim.

9. One deep calleth another, because of the noise of the Water-Pipes : all thy Waves and Storms are gone over me.

10. The Lord hath granted his loving Kindness on the Day-time : and in the Night-season did I sing of him, and made my Prayer unto the God of my Life.

11. I will say unto the God of my Strength, Why hast thou forgotten me : why go I thus heavily, while the Enemy oppresseth me ?

12. My Bones are *smitten asunder* as with a Sword : while mine Enemies *that trouble me* cast me in the Teeth ?

13. Namely, while they say daily unto me : Where is now thy God ?

14. Why

6. But, O Soul, let me Reason with thee : What Occasion hast thou to be under so great a Degree of Disconsolation and Trouble ?

7. This Affliction indeed is very grievous, but there is one Thing will put a Period to it, and that is, thy steady Reliance upon God : from the Assistance which his favour shall afford me, I expect a better Posture of Affairs than mine are at present in ; and therefore the Reflection upon the Sufferings which I am now under, shall not give any interruption to my Thanksgiving. And in this miserable State of Exile I will not cease to praise my God.

8. 'Tis true, O my God, that at present my Soul is much disquieted by my Troubles ; but I doubt not but thy good Providence will work my Deliverance from them, and then I shall thankfully remember what thou hast done for me in this Place of my Exile, the Transjordanian Regions, and the little Tops of the Hills of the *Hermonese* I am now forced to secure my self upon.

9. My Afflictions coming so thick upon me do make me resemble a Man drowned in a Storm ; over whose Head first one great Wave rouls, and then another ; and as if the Sea was not enough to dispatch him, the Cataracts of Heaven in great Spouts of Rain pour down

upon him ; so do those Waves and Storms (as I may call them) of the Afflictions which thou hast sent me, overwhelm and drown me.

10. But for all these Calamities, I will not forget the former Favours of my God, vouchsafed to me when I had the Liberty of attending upon my God, the Preserver of my Life, in his Morning and Evening Service.

11. Tho' still sometimes I cannot choose but expostulate with God, in such like Words : I took thee always for my Rock of Defence, and my strong Castle to defend me from all the Attempts of my Enemies ; why then do'st thou seem now at present to have forgotten me ? Why do'st thou suffer me thus sely to bemoan the Want of the Opportunity of Worshipping thee in Publick ; and when besides I am forced to undergo all the Misfortunes which the Malice of my Enemies is pleas'd to lay upon me ?

12, 13. But of all, This is the most killing Affliction, to be forced to hear their scornful Reflections upon me for my Afflictions towards thee ; it pierces like a Sword to my very Heart, when they ask me, where is my God that I used to pay such a constant Adoration to, why does not he relieve me from their Power.

14. But,

* Thus Coverdale translates it, agreeable to the Original, and thus it still stands in Henry the Eighth's, or the Great Bible. For the Hermonim, or Hermonese, were a People in the Transjordanian Country, where David was then banish'd.

14. Why art thou so vexed, O my Soul : and why art thou so disquieted within me ?

15. O put thy trust in God : for I will yet thank him, *which is the help of my Countenance, and my God.*

Judica me, Deus. Psal. 43.

There is no Title to this Psalm in the Hebrew, but the LXX intitule it to David. It was very probably wrote upon the same Occasion with the former, and seems but an Appendix of that, and I fancy, that formerly they were both one Psalm.

Give sentence with me, O God, and defend my Cause against the ungodly People : O deliver me from the deceitful and wicked Man.

2 For thou art the God of my Strength, why hast thou put me from thee : and why go I so heavily, while the Enemy oppresseth me ?

3. O send out thy Light and thy Truth, that they may lead me : and bring me unto thy holy Hill, and to thy Dwelling.

4. And that I may go unto the Altar of God, even unto the God of my joy and gladness : and upon the Harp will I give Thanks unto thee, O God, my God.

5. Why art thou so heavy, O my Soul : and why art thou so disquieted within me ?

6. O put thy trust in God : for I will yet give him Thanks, *which is the help of my Countenance, and my God.* MORN-

14. But, O my Soul, what Occasion hast thou to be under so great a Degree of Disconsolation and Trouble ?

15. This Affliction, indeed, is very grievous, but there is one Thing will put a Period to it, and that is, thy steddy Reliance upon God ; from the Assistance which his Favour shall afford me, I expect a better Posture of Affairs than mine are at present in, and therefore the Reflection upon the Sufferings which I am now under, shall not give any Interruption to my Thanksgiving, and in this miserable State of Exile, I will not cease to praise my God.

Paraphrase on Psal. 43.

I beseech thee, O Lord, to take the Part of a Judge upon thee, to hear the Cause between me and my rebellious Subjects, and to pronounce Sentence, as I am sure thy Justice will incline thee so to do, on my Side.

2. O thou who wert formerly my Protector, who wert always wont to afford me Succour when I wanted it ; How comes it to pass now that thou hast forsaken me, and that thou sufferest me to remain in this disconsolate State of Exile, bemoaning my Want of an Opportunity of joyning in the publick Worship.

3. O pity my Continuance in this dark State of Affliction, let thy Favour and Goodness shine upon me once more to direct my Steps, I now not knowing which Way to move ; but oh, if it be thy heavenly Pleasure, the first Place that I should desire thee to bring me to, is thy holy Tabernacle upon Mount Sion.

4. And then immediately I will run to thy Altar, to offer a Sacrifice to thee for thy Favours thou hast shewn me ; I will likewise sing a Hymn to thy Praise, and play on my Harp to thy Honour.

5. But, O my Soul, what Occasion hast thou to be under so great a Degree of Disconsolation and Trouble ?

6. This Affliction, indeed, is very grievous, but there is one Thing will put a Period to it, and that is, thy steddy Reliance upon God ; from the Assistance which his Favour shall afford me, I expect a better Posture of Affairs than mine are at present in, and therefore the Reflection upon the Sufferings which I am now under, shall not give any Interruption to my Thanksgiving, and in this miserable State of Exile, I will not cease to praise my God.

MORNING PRAYER.

Dens, auribus. Psal. 44.

The Hebrew Title is. A Maschil, or Song of Instruction directed to the Master of the Musick, and to be sung by the Carites. It is not easy to learn by whom or upon what Occasion this Psalm was wrote: Some attribute it to David, others to some holy Person during the Captivity; but Bishop Patrick's Conjecture seems the most probable, that it was wrote by some inspired Man, during the Reign of Hezekiah, when the Jews were infested with Sennacherib's Army, 2 Kings 18. 13.

WE have heard with our Ears, O God, our Fathers have told us: *what* thou hast done in their time of Old.

2. How thou hast driven out the Heathen with thy Hand, and planted them in: how thou hast destroyed the Nations, and cast them out.

3. For they gat not the Land in possession through their own Sword: neither was it their own Arm that helped them.

4. But thy right Hand, and thine Arm, and the Light of thy Countenance: because thou hadst a Favour unto them.

5. Thou art my King, O God: send help unto Jacob.

6. Through thee will we overthrow our Enemies: and in thy Name will we tread them under that rise up against us.

7. For I will not trust in my Bow: it is not my Sword that shall help me.

8. But it is thou that savest us from our Enemies: and puttest them to confusion that hate us.

9. We make our boast of God all Day long: and will praise thy Name for ever.

10. But

Paraphrase on Psal. 44.

WE have it delivered down by Tradition from Father to Son. *what* extraordinary Things thou hast done for our sakes.

2. How thou didst drive the *Canaanites* out of their Country of *Canaan*, and didst settle a new Plantation of us *Jews* in their room.

3. But it must be owned that our Fore-fathers did not win this Country by their own Prowess and Eminency in Military Achievements.

4. They were successful in this Enterprize, only from the Assistance which thou wast pleased to lend them from thy omnipotent Power; thou having a Kindness for them, for the sake of *Abraham, Isaac, &c.* to whom thou didst promise this Country, for their Posterity.

5. Now I trust, O God, that thou art a King to me, as well as thou wert wont to be to our renowned Ancestors,

in protecting and delivering them from their Oppression; I beseech thee, therefore, to interpose thy Regal Assistance, to deliver the People of *Israel* from the Terror and Danger of the present Invasion.

6. Being assisted by thy Power, we shall be enabled, like horned Beasts, to push our Enemies down before us, and to trample them under our Feet.

7. We will not trust in our Bows and Swords, and other warlike Preparations for our Deliverance, entirely expecting it from thy good Providence.

8. It is thy gracious Care over us, that hath procured us so many Successes, and hath so frequently defeated the much superior Force of our Enemies.

9. We are continually priding ourselves, and making our Boast in the very Face of our Enemies, of thy constant Protection of us, never ceasing to praise thee for this thy Goodness.

10. But

10. But now thou art far off, and puttest us to Confusion: and goest not forth with our Armies.

11. Thou makest us to turn our Backs upon our Enemies: so that they which hate us spoil our Goods.

12. Thou lettest us be eaten up like Sheep: and hast scattered us among the Heathen.

13. Thou sellest thy People for nought: and takest no Money for them.

14. Thou makest us to be rebuked of our Neighbours: to be laughed to Scorn, and had in derision of them that are round about us.

15. Thou makest us to be a by-word among the Heathen: and that the People shake their Heads at us.

16. My Confusion is daily before me: and the Shame of my Face hath covered me;

17. For the Voice of the Slanderer and Blasphemer: for the Enemy and Avenger.

18. And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy Covenant.

19. Our Heart is not turned back: neither our Steps gone out of the way;

20. No,

10. But now, alas, we have, by our repeated Sins, so irritated thy Goodness, and long Forbearance of us, that thou sufferest us to be defeated as often as our Armies engage, not heading them thy self, and fighting for us as thou wert formerly wont to do.

11. But now, on the contrary, thou makest us to run before our Enemies with such a hasty and shameful Flight, as to leave all our Baggage and Ammunition in their Possession.

12. Thou sufferest us not to sell our Lives like valiant Soldiers, but tamely to have our Throats cut like Sheep under the Hands of Butchers; and those of us who are not killed by our Heathen Enemies, they take Prisoners, and sell as Slaves in different Parts of the Infidel World.

13. Nay the Number of these poor Prisoners and Slaves is so great, that they are sold for a very inconsiderable Matter, many of these sad Wretches being given away, or thrown, as things worth nothing, to make up a Bargain.

14, 16. We are become the Jest of our neighbouring Countries, who have an ill-natur'd Proverb upon us, *This is*

cheaper than a Jew is sold for; the rude People in the Street make Sport with us, by shaking their Head at us, by way of Derision, as we pass along.

16. The Consideration of this abject Condition which we are brought into, puts me all in Blushes, whenever I reflect, that God's sacred Nation should ever become the Scorn of these profane Infidels.

17. What with their scornful Reflections on one side, and their mischievous Attempts upon me on the other, I cannot tell which way to turn me.

18. But though all these great Misfortunes have befallen us, yet we are not thereby tempted to fall off from the true Religion, or to worship the Gods of our more fortunate Adversaries; nor do we, for all this publick Calamity, dispense with our selves in any thing which the Mosaical Law has enjoined us.

19. We have not had so much as a Thought in our Hearts to depart from thy Worship, nor have we wilfully violated any Injunction which thy sacred Religion has laid upon us.

20. No, not when thou hast smitten us into the place of Dragons: and covered us with the shadow of Death.

21. If we have forgotten the Name of our God, and holden up our Hands to any strange God: shall not God search it out? for he knoweth the very Secrets of the Heart.

22. For thy sake also are we killed all the Day long: and are counted as Sheep appointed to be slain.

23. Up, Lord, why sleepest thou: awake, and be not absent from us for ever?

24. Wherefore hidest thou thy Face: and forgettest our Misery and Trouble?

25. For our Soul is brought low, even unto the Dust: our Belly cleaveth unto the ground.

26. Arise, and help us: and deliver us for thy Mercies sake.

Eructetur cor meum. Psal. 45.

The Hebrew Title is, To the chief Musician upon Shoshannim, (i. e.) the Flowers, sung unto David among the Jews, for the Sons of Corah, Maschil; a Poem of Asaph, A Song of Loves. Some of the latter Jews, and from them Grocius, Dr. Hammond, and some others, will have this Psalm to be an Epithalamium upon the Marriage of Solomon with Pharaoh's Daughter. But as there is no Authority, that this Psalm was compos'd upon this Occasion. So the Chaldee Paraphrase on the contrary says expressly, that it was wrote prophetically of the Messiah, and that Moses was the Author thereof. And not only the Targum, but Abenezra and Solomon Jarchi, affirm it was a Prophecy of the Messiah. So that this Psalm is of the same Nature with the Book of Canticles, describing the Union of Christ under the Figure of a nuptial Solemnity.

MY Heart is inclining of a good matter: I speak of the things which I have made unto the King. 2. My

20. No, we have abhorred any such Disloyalty to our God as this is; even when thy Judgments were more severe upon us; when thou didst suffer our Enemies to lay our Youth in our Arms, throwing their dead Bodies into Pits, there to lie among Worms and Serpents; and when the black Shades of Death seem'd to hover over our whole Nation.

21. We appeal to thy all-searching Knowledge, which seeth the Secrets of Mens Hearts, that whatever Faults we are guilty of, we are not now guilty of Idolatry, by lifting up our Hands to beg Deliverance of any foreign and false God, which our Neighbours worship.

22. Nay, rather, it is for the Sake of the true Religion, that we suffer all these Misfortunes, and are killed like Sheep from the Shambles.

23. But we beseech thee, O Lord, do not thou, any longer, sit an unconcerned Spectator of these our Sufferings, seeming to neglect us, as if thou wert asleep, or hadst gone away from

us; Oh rather rise up in our defence, and afford us thy speedy Help.

24. O! why shouldst thou seem thus entirely to neglect our Cause, and to have no Regard unto the Misery of our Condition, under the Ravages of these powerful Invaders.

25. We are now sunk down to the lowest Degree of Misfortune, we are like disabled Men, that bear down to the Ground, lie groveling there, unable to get up.

26. Now is a proper Season for thee to employ thy Omnipotence in our Assistance, we being in no wise able to help our selves; O! therefore, we beseech thee, exert thy divine Power to deliver us from this formidable Enemy, in conformity to thy accustomed Goodness to us, which we have experienced in so many former Deliverances.

Paraphrase on Psal. 45.

MY Heart is in Conception of this extraordinary Hymn, which I am composing to the Honour of the King of Kings. 2. My

2. My Tongue is the Pen : of a ready Writer.

3. Thou art fairer than the Children of Men : full of Grace are thy Lips, because God hath blessed thee for ever.

4. Gird thee with thy Sword upon *thy* Thigh, O thou most mighty : according to thy Worship and Renown.

5. Good luck have thou with thine Honour : ride on, because of the Word of Truth, and Meekness and Righteousness, and thy right Hand shall teach thee terrible Things.

6. Thy Arrows *are* very sharp, *and* the People shall be subdued unto thee : even in the midst among the King's Enemies.

7. Thy seat, O God, endureth for ever : The Sceptre of thy Kingdom is a right Sceptre.

8. Thou hast loved Righteousness, and hated Iniquity : wherefore God, even thy God, hath anointed thee with the Oyl of gladness above thy Fellows.

9. All thy Garments *smell* of Myrrhe, Aloes, and Cassia : out of the Ivory Palaces, whereby they have made thee glad.

10. Kings Daughters *were* among thy honourable Women : upon thy right Hand did stand the Queen in a Vesture of Gold, wrought about with divers Colours.

11. Hear-

2. My Tongue does not move slowly into the metrical Numbers, as in my ordinary Compositions, but I feel my Thoughts flow with an unusual Velocity, keeping pace with the Pen of a short-hand Writer.

3. O thou King Messias, whose Appearance in after-Ages shall bless the World, thou art of a God-like Form, far superior to any of humane Race; from thy Mouth proceed all the gracious Dispensations and Promises of thy Spiritual Government, thou being blessed from all and to all Eternity with thy Father.

4. O thou mighty Prince ! do thou come invested with all the Power which belongs to thy Spiritual Kingdom, as a great General ought to appear with a rich Sword and Belt, becoming his Honour and Quality.

5. All Prosperity attend thy entering upon this honourable Message ; make thou a glorious Procession throughout the World, teaching Men such exalted Degrees of Veracity, Humility and just Dealing, as they were unacquainted with before ; discovering such a miraculous Power in all thy Operations, as cause Fear and Astonishment in those that behold them.

6. The Doctrines which thou shalt reveal, shall come with that Force and Efficacy, that like a Flight of keen Arrows, they shall make their Way by

throwing down all that oppose, and destroying all Idolatrous Worship, to make way for his Kingdom.

7. The Royal Seat of thy Spiritual Kingdom shall for ever continue ; thine shall be a Kingdom where Impartial Justice shall be administered, and every Man shall be rewarded according to his Works.

8. Thou, by living a Life of unspotted Purity, and by delivering to the World the Rules of the most excellent Righteousness and Holiness, shalt recommend thy self to God the Father, to be advanced to the highest Dignity in Heaven, and to be advanced above all Angels and celestial Powers, *Heb. 1.*

9. Methinks, O great Prince, I smell thy Robes fragrant with Eastern Perfumes, coming out of the Ivory Palaces of Heaven, from whence thou shalt make thy Descent, and where thou hast been refreshed and exhilarated by the sweetest Vertues and Graces, to be presented as a Bridegroom to thy Spouse the Church.

10. The Royal and Noble Persons who shall be converted to the Religion which thou shalt teach, shall be like so many Bride-Maids to attend at thy Nuptials ; the Church, thy Spouse, as it were, standing at thy right Hand, clothed in rich Attire, denoting the flourishing Condition thou shalt advance her to.

The ix. day.

The Psalms.

Morning.

11. Hearken, O Daughter, and consider, encline thine Ear : forget also thine own People, and thy Father's House.

12. So shall the King have pleasure in thy Beauty : for he is thy Lord God, and worship thou him.

13. And the Daughter of Tyre *shall be there* with a Gift : like *as* the Rich also among the People shall make their Supplication *before* thee.

14. The King's Daughter is all glorious within : her Cloathing is of wrought Gold.

15. She shall be brought unto the King in Raiment of Needle-work : the Virgins that be her Fellows shall bear her company, and shall be brought unto thee.

16. With Joy and Gladness *shall they be* brought : and shall enter into the King's Palace.

17. Instead of thy Fathers thou shalt have Children : whom thou mayest make Princes in all Lands.

18. I will remember thy Name from one Generation to another : therefore shall the People give thanks unto thee, World without end.

Dens

11. And now, O thou Spiritual Bride, I beseech thee to hear what I have to offer to thee ; when thou shalt be joyned to Christ thy Spouse, thou must forget the Country Religion which thou hast been educated in, whether it be Jewish or Heathenish.

12. So shalt thou render thy self acceptable to King Messias ; and thou hast all the Reason that can be to desire this, he being not only thy Spouse, but thy God likewise, whom thou art obliged to pay all Honour and Worship to.

13. Tyre, and other Heathen Countries, by submitting themselves to the Doctrine of the Messias, shall, as it were, bring their Presents to grace these Nuptials ; and the several great Families throughout the World shall pay their Homage to this Divine Bridegroom.

14. O how glorious is this Royal Bride of the Messias ! not so much with external Ornaments, as with inward Graces ; a thick Embroidery of innumerable golden Vertues recommends her Beauty.

15. With these and such like Orna-

ments she shall be presented unto Christ her Spouse, many foreign Countries joyning with the Jewish Nation as Companions to the Bride.

16. And that shall be a Time of great Gladness and Rejoycing when the Bride, and so many of her Companions, shall be received by the Spiritual Bridegroom within the Pale of his Church.

17. And thou, O sacred Bride, be not disturbed as tho' thou shouldst lose the Privileges thou hast by thy great Progenitors *Abraham, Isaac, &c.* for instead of these, thou shalt have a Race of noble Children born of thee, that shall bear rule in all Parts of the World, all Christian Princes and Governours owning thee for their Mother.

18. I will by this Psalm cause thy Name to be remembered, O great Prince Messias, to succeeding Generations, it being to become a Part of the publick Service of the Church, whereby the People shall continually pay thee their Thanks for the great Benefits reached out unto them by the Efficacy of thy Merits.

Deus noster refugium. Psal. 46.

This Psalm was to be sung by the Corites, to some noted Tune called Alamoth, or The Virgins Tune. It is not improbably thought to be wrote upon David's Conquest over the Philistines and Moabites, 2 Sam. 8. 1. and the Inhabitants of Jerusalem are herein personated, as triumphing for that great Victory.

GOD is our hope and strength: a very present help in trouble.

2. Therefore will we not fear though the Earth be moved: and though the Hills be carried into the midst of the Sea.

3. *Though* the Waters thereof rage and swell: and *though* the Mountains shake at the Tempest of the same.

4. The Rivers of the Flood thereof shall make glad the City of God: the Holy Place of the Tabernacle of the most Highest.

5. God is in the midst of her, therefore shall she not be removed: God shall help her, and *that* right early.

6. The Heathen make much ado, and the Kingdoms are moved: but God hath shewed his Voice, and the Earth shall melt away.

7. The Lord of Hosts is with us: the God of Jacob is our refuge.

8. O come hither, and behold the Works of the Lord: what destruction he hath brought upon the Earth.

9. He maketh Wars to cease in all the World: he breaketh the Bow, and knappeth the Spear in funder, and burneth the Chariots in the Fire.

10. Be

Paraphrase on Psal. 46.

Our God JEHOVAH is the only Strong-hold we can trust, and he is an absolute Security to us whenever Danger surrounds us.

2. Whilst he is on our Side we need not fear tho' the whole Frame of Nature should be disordered, and the Earth shook with such a violent Concussion, that the Mountains should travel from their fixed Seats, and be carried into the Midst of the Ocean.

3. Tho' the Sea should be all of a Foam, the Billows thereof rising to the greatest Height, and breaking with such a Force against the neighbouring Mountains, that they made them shake with the violent Force thereof.

4. The Inhabitants of *Jerusalem* shall dwell in Security, and free from these boisterous Storms, having the pleasant Streams of *Kidron* flowing by their Walls, and almost surrounding Mount *Sion*, the Seat of the Tabernacle of the most High God.

5. The providential Care of God does provide for her Security more

than a Garrison with her Walls, so that no Enemy shall surprize her; whenever she is in Distress, God shall come with speed to her Assistance.

8. The Heathen Nations, the *Moabites* and *Philistines* are up in Arms, and making Levies against us; but God shall speak in his Voice of Thunder from Heaven, and all our Enemies shall melt away with Fear, as Metals before the Lightning.

7. For the Great God, who disposes the Success of the Armies, is on our Side, that only true God which the *Israelites* worship, fights for us.

8. Come into the Field of Battle, and take a View of what vast Numbers are slain by our Forces, by the powerful Assistance of our God, who has gained this Victory for us.

9. It is he that puts a Period to long and bloody Wars, by spreading a joyful Peace over the World; it is he puts our Enemies out of Power to annoy us, by destroying their Arms, and burning their Chariots of War.

The ix. day.

The Psalms.

Evening.

10. Be still then, and know that I *am* God : I will be exalted among the Heathen, and I will be exalted on the Earth.

11. The Lord of Hosts is with us : the God of Jacob *is* our refuge.

10. Therefore (says God) O ye conquered Enemies, sit quietly under the Government which I have placed you, without Commotion, and know that I

11. The great God, who disposes of the Success of Armies, is on our Side, am the God that dispose of the Successes of Nations; and that my Honour, the only true God, which the Israelites worship, fights for us.

Lessons for the Ninth Day of the Month throughout the Year.

January 9.	February 9.	March 9.	April 9.
Morn. Gen. 15. Matt. 7.	Morn. Exod. 24. Mark 9.	Morn. Deut. 32. Luke 20.	Morn. 1 Sam. 21. Acts 6.
Even. Gen. 16. Rom 7.	Even. Exod. 32. 2 Cor. 5.	Even. Deut. 33. Col. 4.	Even. 1 Sam. 22. Heb. 11.
May 9.	June 9.	July 9.	August 9.
Morn. 1 Kings 22. Matt. 7.	Morn. Job 12. Mark 10.	Morn. Prov. 27. Luke 21.	Morn. Jer. 45, 46. Acts 7.
Even. 2 Kings 1. Rom. 8.	Even. Job 13. 2 Cor. 7.	Even. Prov. 28. 1 Thess. 1.	Even. Jer. 47. Heb. 12.
September 9.	October 9.	November 9.	December 9.
Morn. Jonah 4. Matt. 10.	Morn. Judith 9. Mark 12.	Morn. Eccl. 31. John 1.	Morn. Isa. 31. Acts 9.
Even. Mich. 1. Rom. 10.	Even. Judith 10. 2 Cor. 8.	Even. Eccl. 32. 1 Thess. 5.	Even. Isa. 32. Jam. 2.

EVENING PRAYER.

Omnes gentes, plaudite. Psal. 47.

This Psalm does not bear the Name of David, and therefore was probably composed after his Time in the Reign of Solomon, at the publick Solemnity, when the Ark was brought into the Temple, after its building, 1 Kings 8. and thereupon the inspired Author takes Occasion therefrom, to praise God for the Call of the Gentiles, which was then by the Holy Spirit of God revealed to him.

O Clap your Hands together, all ye People : O sing unto God with the Voice of Melody.

2. For the Lord is high, and to be feared : *he* is the great King upon all the Earth.

3. He shall subdue the People under us : and the Nations under our Feet.

4. He

Paraphrase on Psal. 47.

O All ye Nations of the World, exult and triumph with an universal Thanksgiving, sing Psalms to God your common Creator, set to the most melodious Airs.

2. He is the great God, the supreme Governor of the World, to whom all

Men owe Obedience, every Nation of the World being subject to him.

3. He shall bring in all the Nations of the World to partake of our Religion, and to be subject to the Rules which shall be delivered by Persons of our Country, the Messias and his Disciples.

4. He

4. He shall choose out an Heritage for us : even the Worship of Jacob, whom he loved.

5. God is gone up with a merry Noise : and the Lord with the sound of the Trump.

6. O sing Praises, sing Praises unto our God : O sing Praises, sing Praises unto our King.

7. For God is the King of all the Earth : sing ye Praises with Understanding.

8. God reigneth over the Heathen : God sitteth upon his holy Seat.

9. The Princes of the People are joyned unto the People of the God of Abraham : for God, which is very high exalted, doth defend the Earth, as it were with a Shield.

Magnus Dominus. Psal. 48.

This Psalm seems to be a Thanksgiving for that wonderful Deliverance which God vouchsafed to the Jews, in the Destruction of Sennacherib's Army, which had besieged Jerusalem, 2 Kings 19, more than an hundred thousand being destroyed by a Plague miraculously sent by God. This great Deliverance is very lively described by the Author of this Psalm. This, as the Septuagint Translation informs us, was adapted for the Monday Service in the Jewish Church.

Great is the Lord, and highly to be praised : in the City of our God, even upon his holy Hill.

2. The Hill of Zion is a fair place, and the joy of the whole Earth : upon the North-side lieth the City of the great King ; God is well known in her Palaces as a sure Refuge.

3. For

4. He does not suffer us to take up a Country to live in by Chance, but by his especial Forecast has made choice of the Land of Canaan for us, even that honourable Country of Judea, which he has the greatest Affection for.

5. God, whose especial Residence is in his sacred Ark, is carried into the Temple, 1 Kings 8, attended with the Melody of the sacred Musick, the Trumpets likewise sounding before him.

6. O let all the World joyn in Praises to the only true God, the God of Israel, let them sing Praises to the great God, who is pleased to be our peculiar Governour.

7. Nay, all Men of every Country have particular Obligations to praise this God, for he is the Governour of the whole World ; sing Praises to him with such an instructing Song, that you may understand the great Benefits which you receive from him.

8. Now God is placed upon his sacred Throne in his Temple, he will begin to exercise his Jurisdiction over the Heathen.

9. The Chiefs of the Heathen Nations shall be so joyned with us Jews,

that they shall partake of the Privileges and Blessings granted by God to Abraham ; and the most high God, the common Governour shall extend his Preservation and Kindness both to Jews and Gentiles, defending them as carefully, as if he cover'd them with a Shield.

Paraphrase on Psal. 48.

THE great JEHOVAH which is worshipped by the Jews, is a God of unspeakable Honour, he being solemnly adored by that whole Nation at the City of Jerusalem, who once a Year go up thither to make their Offerings unto him.

2. The Hill of Zion, where the Ark is placed, is a Place of very delightful Situation, there being no Part of the Jewish Territories comparable to it for a pleasant Prospect. On the North-side thereof there is a very curious Prospect of the holy City Jerusalem, which the great King of Heaven and Earth has taken to himself the Protection and Government of ; and his holy Ark being placed here, he makes this a greater Security to his People than the strongest Citadel.

3. And

3. For lo, the Kings of the Earth : are gathered, and gone by together.

4. They marvelled to see such things : they were astonished, and suddenly cast down.

5. Fear came there upon them, and Sorrow : as upon a Woman in her Travail.

6. Thou shalt break the Ships of the Sea : through the East-Wind.

7. Like as we have heard, so have we seen in the City of the Lord of Hosts ; in the City of our God : God upholdeth the same for ever.

8. We wait for thy loving Kindness, O God : in the midst of thy Temple.

9. O God, according to thy Name, so is thy Praise unto the Worlds end : thy right Hand is full of Righteousness.

10. Let the Mount Sion rejoyce, and the Daughter of Judah be glad : because of thy Judgments.

11. Walk about Sion, and go round about her : and tell the Towers thereof.

12. Mark

3. And of this we have had a very late Experience, when *Sennacherib* and the Assyrian Princes which attended him in his Expedition, *I/sa. 37.* united themselves together in a Confederacy, and laid Siege to *Jerusalem*.

4. They were amazed to behold the Beauty of this noble City, and to see how miraculously it was defended by Almighty God, who by his miraculous Power, brought such an unheard of Destruction upon their whole Army, *Exod. 24. 35.*

5. Fear and Anguish surrounded them on every side when they did not expect them, and they may not improperly be compared to the Throws of a Woman in Labour.

6. Or (if I may otherwise liken it) not unlike a violent Storm of the East-Wind lightning among a Fleet of Merchant Ships.

7. As we have heard from the Prediction of God's holy Prophet *Isaiah*, *2 Kings 19. 20.* so we have happily by Experience found, that God being the Guardian of our City, does particularly exert his Providence in its Preservation.

8. For whenever we are in extrem

Danger, we do not so much trust in our warlike Preparations as in thy Protection ; we religiously present our selves before thy Temple, and there earnestly beg of thee a Deliverance, when thou in thy good time shall be pleased to send it, and we never yet found our Expectation therein disappointed.

9. As thou art infinitely superior in Power and Dignity to all other Gods, who are but Idols or deified Creatures ; so is thy Fame more widely extended than the Gods of other Nations, thou having in all times, and particularly now of late, worked such wonderful Deliverances for thy People, having interposed thy miraculous Power in asserting the Justice of their Cause.

10. Let the Inhabitants of Mount *Sion* and *Jerusalem* celebrate this wonderful Deliverance in Songs of Thanksgiving, praising thy infinite Justice in defending thy innocent Servants from the Oppression of their Enemies.

11. Walk round about the Ramparts of Mount *Sion*, take a View of her Towers, and make your Observation what little Damage is done to them by all the Force of such a formidable Army.

12. Take

12. Mark well her Bulwarks, set up her Houses : that ye may tell them that come after.

13. For this God is our God for ever and ever : he shall be our guide unto Death.

Audite hac, omnes. Psal. 49.

This Psalm in the Hebrew Title is not assigned to David, or any other Person, there being no Author thereof mentioned, or Occasion of its Composition. It contains excellent Remarks concerning the different States of good and evil Men, and an Exhortation to persevere in Piety.

O Hear ye this, all ye People : ponder it with your Ears, all ye that dwell in the World.

2. High, and Low, Rich, and Poor : one with another.

3. My Mouth shall speak of Wisdom : and my Heart shall muse of Understanding.

4. I will incline mine Ear to the Parable : and shew my dark Speech upon the Harp.

5. Wherefore should I fear in the Days of Wickedness : and when the Wickedness of my Heels compasseth me round about ?

6. There be some that put their trust in their Goods : and boast themselves in the multitude of their Riches.

7. But no Man may deliver his Brother : nor make agreement unto God for him ;

8. For

12. Take notice that all the Works round about her, and all the Houses within her, are as entire as they were before the Siege; and this will give you an Opportunity of conveying down to Posterity, the Relation of one of the most miraculous Occurrences that has been known in any Age.

13. Nor does this our God work now and then a casual Deliverance for us, his good Providence is continually exercised in our Defence, and all the Days of our Life he watches over us with the same Care as a Shepherd does over his Flock.

Paraphrase on Psal. 49.

O All ye Nations, not Jews only, but all other Inhabitants of the Universe, attend to the Lesson which I shall read to you in this Hymn, you being all particularly concerned therein.

2. O all you that are dignified with honourable Titles, and you that are of mean Rank in the Common-wealth; you that have large Estates, and you whose Circumstances are narrow, I address myself to you all without Exception.

3. My present Composition shall be, upon a very wise and instructive Subject.

4. I will make it my Business, in inditing this Hymn, not to compose it after the Manner of ordinary Songs, but to make a wise and philosophical Lecture, like the parabolical and enigmatical Aphorisms of wise and learned Men.

5. Why should I be disturbed, because wicked Men flourish and carry the Day from the Good; because my unjust Enemies so straitly encompass me round, that they seem in a manner to tread upon my Heels ?

6. There are some silly Men, that repose all their Confidence in great Estates, and make their Brags, that by this they are enabled to do Mischief to others of lesser Fortunes, and procure themselves what Happiness they please.

7. But to convince them how much they are deceived, let them try but this ordinary Experiment; let them see if a Man by his Riches, can rescue his dying Friend from the Grave, or make a Bargain with God, so much as to add one Day to his Life, when he determines to take it away.

8. That

8. For it cost more to redeem their Souls : so that he must let that alone for ever.

9. Yea, though he live long : and see not the Grave.

10. For he seeth *that* wife Men also die, and perish together : as well as the Ignorant and Foolish, and leave their Riches for other.

11. And yet they think that their Houses *shall continue* for ever : and that their Dwelling-places shall endure from one Generation to another, and call the Lands after their own Names.

12. Nevertheless, Man will not abide in Honour : seeing he may be compared unto the Beasts that perish ; this is the way of them.

13. This is their foolishness : and their Posterity praise their saying.

14. They lie in the Hell like Sheep, death gnaweth upon them, and the Righteous shall have domination over them in the Morning : their Beauty shall consume in the Sepulchre out of their dwelling.

15. But God hath delivered my Soul from the place of Hell : for he shall receive me.

16. Be

8. That is a Purchase which all the Gold and Silver in the World is not sufficient to make, it being in vain to attempt such an unreasonable Enterprize.

9. For tho' God Almighty permits him to live never so long, yet he must die at last.

10. For we find by common Experience, that wise and learned Men must submit to this common Law of Mortality, as well as the Simple and Illiterate ; and though Men have, all their Lives long been prying for Riches, yet then they must leave all their Possessions to be enjoy'd by other Persons, who, it may be, are entire Strangers to them.

11. And yet, notwithstanding this, they foolishly presume that they shall be able to build up a Family of everlasting Continuance ; and that their Posterity shall always inhabit the stately Seats which they have erected ; and lastly, that the Estates which they bequeath to them, shall for ever bear their Names.

12. But this is a very foolish Presumption ; for Honour is a Thing which is not entail'd upon any Man or Family, especially upon a wicked Person ; for when he dies, all his Gallantry goes with him ; Men then value him no

more than a dead Beast, which no one takes the least notice of, or vouchsaith him a remembrance.

13. But as foolish as the Trust in Riches is, this is a Maxim which wicked Men govern themselves by, and their Children who succeed them, subscribe to their Opinion, by following their Examples.

14. But these wicked Men, for all their fond Hopes in their Riches, shall lie in their Grave, as the Carcases of Sheep do in the Shambles ; Death shall feed upon them, and devour their Bodies, and in the Morning of the Resurrection, the righteous and good Persons shall be preferred before them, when their different Sentences shall be awarded ; nay, in the intermediate State, before that Time, their Bodies, however beautiful, shall be eaten by Worms, being lodged in a dark Grave, and not in those delightful Mansions which they erected for themselves.

15. But for my Part, I have a well-grounded Confidence, that God will not suffer the Grave to have Power over me, but that at the Resurrection he will raise up my Body from the dead, and that as soon as I die, he will receive my Soul into his Hands.

16. There-

16. Be not thou afraid though one be made Rich : or if the glory of his House be encreased ;

17. For he shall carry nothing away *with him* when he dieth : neither shall his Pomp follow him.

18. For while he lived, he counted himself *an happy Man* : and so long as thou doest well unto thy self, *Men* will speak good of thee.

12. He shall follow the generation of his Fathers : and shall never see Light.

20. Man being in Honour and hath no Understanding : is compared unto the Beasts that perish.

MORNING PRAYER.

Deus deorum. Psal. 50.

The Hebrew Title is, A Psalm le Asaph, of or by Asaph. The Chaldee Paraphrase interprets it, A Psalm by the Hand of Asaph; which leaves it still uncertain, whether it was composed by Asaph, or whether it was, being directed to him, hand'd by him into the Temple. I should rather think it to be, a Psalm composed by David, and ordered to be delivered to Asaph, one of the Prefects of David's Musick, mentioned 1 Chron. 15. 16. It contains an excellent Reproof of those who valued themselves upon the Exactness of their legal Performances under the Neglect of their moral Duties.

THE Lord, *even* the most mighty God hath spoken : and called the World, from the rising up of the Sun, unto the going down thereof.

2. Out of Sion hath God appeared : in perfect Beauty.

3. Our

19. Therefore I would advise you not to entertain any distrustful Thoughts concerning God's Providence, if you see a wicked Man improve his Estate, or rise in Honour.

17. For, for all his Portion is in this World, he shall go as poor as the greatest Beggar out of it, and all his worldly Splendor shall die with him.

18. Indeed while he lived, he reckoned his worldly Prosperity might make him happy, but if it did, his Happiness was terminated at the Grave ; and such Part of Men who were wont to applaud his Happiness, will ascribe the same Felicity to thee, if thou could'st submit to indulge thy self in the same sensual Pleasures, which he was wont to gratifie his Appetites with.

19. But this Man shall die, as all his Predecessors did before him ; but then he shall never enjoy the Light of God, which the Blessed in another World partake of.

20. Upon the Whole, we may make this very just Conclusion ; That any rich or honourable Person, without Vertue or Religion, who does not make a good Use of the Talents God has committed to him ; who does not reflect upon the Uncertainty of these worldly Enjoyments, nor take Care to use them to any good Purposes, this Man lives like a Brute without thinking, and at last dies like one without being regarded.

Paraphrase on Psal. 50.

THE Almighty God, the Lord of Heaven and Earth, has given out a Decree, that he will come in a solemn Manner to judge all the Nations of the World, and has summoned in all the Inhabitants thereof, from the East to the West, to give their Attendance.

2. He has fixed his Tribunal in Mount Sion, being surrounded with the most glorious Ensigns of Majesty.

3. He

3. Our God shall come and shall not keep silence : there shall go before him a consuming Fire, and a mighty Tempest shall be stirred round about him.

4. He shall call the Heaven from above : and the Earth, that he may judge his People.

5. Gather my Saints together unto me : those that have made a Covenant with me with Sacrifice.

6. And the Heavens shall declare his Righteousness : for God is Judge himself.

7. Hear, O my People, and I will speak : I my self will testify against thee, O Israel ; for I *am* God, *even* thy God.

8. I will not reprove thee because of thy Sacrifices, or for thy Burnt-offerings : *because they were not* alway before me.

9. I will take no Bullock out of thine House : nor he-Goat out of thy Folds.

10. For all the Beasts of the Forrest are mine : *and so* are the Cattle upon a thousand Hills.

11. I know all the Fowls upon the Mountains : and the wild Beasts of the Field *are* in my sight.

12. If I be hungry, I will not tell thee : for the whole World is mine, and all that is therein.

13. *Thinkst*

3. He shall make his Entrance with triumphal Acclamations, and a devouring Fire shall burn before him, as when he gave the Law in *Sinai*, *Exod.* 24. 17. and a violent Storm of Wind shall bluster round about him.

4. He shall call Heaven and Earth in, to be Witnesses at this great Assizes, *Deut.* 4. 26. when he comes to judge the Subjects of his Empire.

5. And not only the Gentile World (*says* God) must appear at my Judgment Seat, but you my chosen People the Jews, for all your being entitled to my Worship, let all these from every Quarter, be summoned to appear before me.

6. All the Angels of Heaven shall be Witnesses of the Equity of his Proceedings ; for the Sentence shall not proceed from any ordinary Judge who may be liable to Corruption, but God Almighty, who cannot determine Wrong, is Judge himself, and bespeaks us after this manner.

7. *Come, my People*, hear what a Charge I have to bring against you, I my self will be a Witness against you, as well as a Judge ; I your God, who have obliged you by so many Favours, and to whom you have made such ungracious Returns, I will give

in Evidence against you of your Wickedness.

8. I do not call you to Account for any Neglects or Omissions in your Sacrifices, that they were not offered up every Morning and Evening as the Law of *Moses* requires, *Numb.* 28. 31. but for your moral Obligations and Offences, which are much more grievous in my Sight, than those other Transgressions.

9. I do not stand in any need of having an Ox or a Goat offered to me, out of thy Herds.

10. If I took any Pleasure in Sacrifices, I could command Hecatombs of the choicest Cattle upon the Forrests and Mountains, to be offered at my Altar.

11. I know distinctly the Nest of every Fowl, if I had a Mind to take them to be my Victims ; the Lodge of every wild Beast, is in my Eye, if I was disposed to have them, to be sacrificed to me.

12. If I was hungry, and were to be fed by the Fumes of Sacrifices, as some may silly presume. I would not acquaint thee with it ; for why should I be filled out of thy Penury, when the Abundance of the whole World is at my Command?

13. *Thy*

13. *Thinkest thou* that I will eat Bulls Flesh : and drink the Blood of Goats.

14. Offer unto God Thanksgiving : and pay thy Vows unto the most High.

15. And call upon me in the time of Trouble : *so* will I hear thee, and thou shalt praise me.

16. But unto the Ungodly said God : Why dost thou Preach my Laws, and takest my Covenant in thy Mouth,

17. Whereas thou hatest to be reformed : and hast cast my Words behind thee ?

18. When thou sawest a Thief, thou consentedst unto him : and hast been partaker with the Adulterers.

19. Thou hast let thy Mouth speak Wickedness : and with thy Tongue thou hast set forth Deceit.

20. Thou satest and spakest against thy Brother : yea, and hast slander'd thine own Mothers Son.

21. These *things* hast thou done, and I held my Tongue, and thou thoughtest wickedly, that I am even *such a one* as thy self : *but* I will reprove thee, and set before thee *the things* that thou hast done.

22. O

13. 'Tis but a fond Imagination of silly People, to think, that I delight to feed upon Bulls Flesh offer'd at the Altar, or to drink the Blood of Goats that are slain in Sacrifice.

14. 'If thou would'st offer to me the most acceptable Sacrifice, give devout Thanks unto me out of a pious Heart, and discharge the Obligations which thou owest unto me, in leading a virtuous and religious Life.

15. 'Whenever thou art distressed by Calamities, put up thy earnest Petitions to me in devout Prayer, as well as by Offerings ; and then I will answer thy Request, then I shall think myself much more honoured by thee, than by the most pompous Sacrifices.

16. 'But to those wicked Men, who make a great stir about their legal Performances, and make no Conscience of violating the moral Duties, God, in his Displeasure, asks them this Question, Why dost thou trouble thy self to talk up for my Ceremonial Worship, and busie thy self about the outward Injunctions of the Covenant I delivered to Moses ?

17. 'Whereas thou neglectest the most substantial Part thereof, the Reformation of thy Life, and all my moral Commands thou hast thrown behind thee, as contemptible Things,

and unworthy of thy Cognizance and Regard.

18. 'When thou didst observe a Man to thrive by Fraud and Oppression, thou didst copy after his Example, and endeavour to gain Riches by the same unlawful Means ; and to gratifie thy Lust, didst follow after the Pattern of the leud Adulterers,

19. 'Thou hast given thy Mouth a Liberty to speak obscene and wicked Words, and hast defrauded thy Neighbour by Flattery and Dissimulation.

20. 'Thou, neglecting the diligent following thy own Business, didst sit idly and talk against thy Acquaintance, no Friend and Acquaintance being so dear to thee, but thou didst reproach him by thy Calumnies.

21. 'All these Crimes and many more hast thou committed, whilst I, out of my Mercy, have forbore to take Vengeance upon thee for them, though thou ungraciously hast taken Occasion therefrom to reproach me for my Lenity, and hast thought me to be like thy self, taking a Pleasure in Wickedness : but now thou shalt find to thy great Disappointment, that I shall severely chastise thee for it, and whether thou wilt or no, I will make thee sensible how grievously thou hast offended me.

22. O

22. O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23. Whoso offereth me Thanks and Praise, he honoureth me : and to him that ordereth his Conversation right, will I shew the Salvation of God.

Miserere me, Deus. Psal. 51.

The Hebrew Title shews the Occasion of Writing this Psalm, viz. A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy Mercies do away mine Offences.

2. Wash me thoroughly from my Wickedness : and cleanse me from my Sin.

3. For I acknowledge my Faults : and my Sin is ever before me.

4. Against thee only have I sinned, and done this Evil in thy sight : that thou mightest be justified in thy Saying, and clear when thou art judged.

5. Behold, I was shapen in Wickedness : and in Sin hath my Mother conceived me.

6. But

22. 'O lay this seriously to Heart all you who are guilty of the aforesaid Crimes, lest I, notwithstanding my former Forbearance, shower down my Vengeance upon you, and drag you away to the most grievous Punishment, which none shall be able to deliver you from.

23. 'In a Word, you may take this for a standing Rule, That I am more honoured by devout Prayer and Thanksgiving, than by the most costly Sacrifice, and that a good Life will more effectually draw down my Blessings upon thee, than the offering up He-catombs at my Altar.

Paraphrase on Psal. 51.

O Gracious God, I beseech thee to afford the utmost Extent of Mercy to me, in pardoning those two great Sins I have committed, of Adultery and Murder.

2. O let my Pardon be sealed for these great Crimes, and let me appear clear again in thy Sight, when my Sins are forgiven by thee.

3. For I do not now, as I did before, exonerate my Faults or hide them ; but

I openly acknowledge them before thee, and freely confess what a wretched Sinner I have been.

4. Indeed my high Station has made me to be answerable for my Sin to no one but thee, but against thee have I sinned, and thou art armed with Eternal Vengeance to punish me for it ; and tho' by my unrighteous Cunning I have kept the Knowledge of a great part of my Sin from the Eyes of the World, they not knowing but that Uriah fell by chance in the Battle ; yet thy Eye, which searcheth the Heart, saw with what a wicked Contrivance I placed him in that dangerous Post : Wherefore, whatever Punishment thou shalt by thy righteous Decree lay upon me, thy Justice will be perfectly acquitted.

5. Alas ! I must not only acknowledge the Guilt of my late great Sins, but that the whole Course of my Life has been defiled by many voluntary Crimes ; nay, my whole Nature is corrupted by my Tradition from sinful Parents, there being a Stain in my very Conception.

6. But

6. But *lo*, thou requirest Truth in the inward Parts : and shalt make me to understand Wisdom secretly.

7. Thou shalt purge me with Hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than Snow.

8. Thou shalt make me hear of joy and gladness : *that* the Bones *which* thou hast broken may rejoyce.

9. Turn thy Face from my Sins : and put out all my mis-deeds.

10. Make me a clean Heart, O God : and renew a right Spirit within me.

11. Cast me not away from thy presence : and take not thy holy Spirit from me.

12. O give me the comfort of thy help again : and stablish me with thy free Spirit.

13. *Then* shall I teach thy ways unto the Wicked : and Sinners shall be converted unto thee.

14. Deliver me from Blood-guiltiness, O God, thou that art the God of my Health : *and* my Tongue shall sing of thy Righteousness.

15. Thou

6. But, notwithstanding these great Defaults I have made in my Duty, and the corrupt Affections of my Nature, thou requirest a Conformity to thy Laws, not only in outward Acts, but in Will and Affections, and all our secret Thoughts must be govern'd by a Submission to the Wisdom of thy Commands.

7. Do thou grant me thy Pardon upon this my sincere Repentance, and then I shall be more clear than a Person, who, under a legal Defilement is sprinkled by the Priest with a Bunch of Hyssop dip'd in consecrated Water; do thou, as it were, wash me, by forgiving my Sins, and then my Soul shall be purer than the Flakes of the new-fallen Snow.

8. This will turn the dismal Sorrow of my penitent Soul, into a new Scene of Joy and Satisfaction; this will be as great a Refreshment to me, as a Pardon is to a Criminal, whose Bones are under the Torture of the Rack.

9. I beseech thee to turn away thy Face from my Sins, as being unwilling any more to take notice of them or to punish them: Let my Offences be blotted out of thy Register, where Mens Sins are recorded.

10. I beseech thee, O Lord, by thy

Grace, to expel out of my Heart my former corrupt Affections, and give it a Bent and Tendency to Goodness; recruit and quicken the Motions of thy holy Spirit, which I by my Wickedness have suffered to languish, and grow cold within me.

11. Do not thou cast me out of thy Presence, as an abominable Thing, refusing to have any spiritual Communication with me; O do not thou suffer thy holy Spirit to depart from me, as it did from my Predecessor *Saul*.

12. O afford me the Satisfaction again, which I formerly had in thy spiritual Assistances, and give me again those large Measures of thy Grace, which heretofore thou wert pleas'd so readily to deal out to me.

13. Then will I by publick Hymns, compos'd in thy Honour, set forth the great Extent of thy Mercy, persuading other Sinners to turn unto thee and Experience it.

14. But tho' I have the greatest Sense of thy Mercy, yet I cannot but have continually penitive Thoughts, when I reflect upon my great Sin of Murder in the Case of *Uriah*; O deliver me from the Guilt of that crying Sin, and I will make triumphing Songs in Praise of thy Goodness.

15. Thou shalt open my Lips, O Lord: and my Mouth shall shew forth thy Praise.

16. For thou desirest no Sacrifice, else would I give it thee: but thou delightest not in Burnt-Offerings.

17. The Sacrifice of God is a troubled Spirit: a broken and contrite Heart, O God, shalt thou not despise.

18. O be favourable and gracious unto Sion: build thou the Walls of Jerusalem.

19. Then shalt thou be pleased with the Sacrifice of Righteousness, with the Burnt-Offerings, and Oblations: then shall they offer young Bullocks upon thine Altar.

Quid gloriaris? Pſal. 52.

The Occaſion of writing this Pſalm is declared in the Title, which ſays it was wrote when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the Houſe of Ahimelech. The Hiſtory whereof is ſet down at large 1 Sam. 22. where it is recorded, that upon the Information of Doeg, that Ahimelech the Prieſt had entertained David, he ordered him to ſlay Ahimelech and 83 more Prieſts; which wicked Command was accordingly executed by that execrable Wretch.

Why beaſteſt thou thy ſelf, thou Tyrant: that thou canſt do miſchief;

2. *Whereas* the goodneſs of God: endureth yet daily?

3. Thy Tongue imagineth Wickedneſs: and with lies thou cutteſt like a ſharp Raſour.

4. Thou

15. The Conſideration of this thy great Mercy and Forgiveneſs, ſhall ſet my Mouth and my Lips a ſinging in thy Praise.

16. For 'tis not the moſt coſtly Sacrifices which will reconcile me to thee after the Commiſſion of ſuch heinous Offences: for I would not ſpare the offering up an Hecatomb, if I thought that would waſh away my Stains; but under this Load of Guilt I muſt not approach the Altar.

17. The Sacrifice which thou haſt the chiefeſt Regard to, is an hearty Sorrow for Sin, and a Renovation of Mind; and when Sinners bring theſe devout Affections to the Altar, thou giv'eſt them an hearty Welcome.

18. O continue thou thy Favour to thy beloved City *Jeruſalem*, and let not the Faults of their Prince provoke thy Judgments to fall upon the Inhabitants thereof; be thou their Garriſon to defend their Walls, againſt their Enemies.

19. And tho' at preſent thou haſt an Abhorrence of my Sacrifices, by reaſon

of the foul Crimes which I have committed, yet when I have made my Peace with thee, and have confirmed my ſelf a-new in a ſettled Habit of Piety, then will I and my People offer joyful Sacrifices unto thee, and load thy Altars with Sacrifices and Offerings.

Paraphraſe on Pſal. 52.

O Thou wicked Executor of Saul's tyrannical Commands, what a valiant Action haſt thou done to boaſt thy ſelf upon; that thou wert able to cut the Throats of fourſcore unarmed Prieſts?

2. But tho' thy Thoughts are only bent upon Miſchief, the Goodneſs of God is as vigilant to preſerve good Men, as thou art to deſtroy them, and thou canſt have no Power over them, unleſs God, for wiſe Reaſons, permit thee.

3. Thou doſt accuſtom thy Tongue to ſpeak falſe Things with a premeditated Malice, and a reſolved Deſign to do thy Neighbour Miſchief: and thy Lies cut every one they touch, like a keen Raſor.

4. When

4. Thou haſt loved Unrighteouſneſs more than Goodneſs : and to talk of Lies more than Righteouſneſs.

5. Thou haſt loved to ſpeak all Words that may do hurt : O thou falſe Tongue.

6. Therefore ſhall God deſtroy thee for ever : he ſhall take thee and pluck thee out of thy dwelling, and root thee out of the Land of the living.

7. The Righteous alſo ſhall ſee *this* and fear : and ſhall laugh him to Scorn.

8. Lo, *this is* the Man that took not God for his Strength : but truſted unto the multitude of his Riches, and ſtrengthened himſelf in his Wickedneſs.

9. *As for me*, I *am* like a green Olive-tree in the Houſe of God : my truſt is in the tender Mercy of God for ever and ever.

10. I will always give Thanks unto thee for *that* thou haſt done : and I will hope in thy Name, for thy Saints like it well.

4. When it lay in thy Power to do an Act of Juſtice, in vindicating the harmleſs Priests from the Power of *Saul*, thou madeſt it thy Choice to be inhumanly wicked ; not only falſly to accuſe them, but barbarouſly to murder them by thy own Hand.

5. The miſchievous Trade of an Informer, which is ſcandalous to all the World beſides thee, is the Object of thy Love ; O thou perjured Tongue !

6. For this unparalleled Wickedneſs of thine, God ſhall ſhower down his Vengeance upon thee, he ſhall deſtroy thy Habitation, and root out thy Family.

7. And when this remarkable Act of the Divine Juſtice ſhall be manifeſt, all good Men ſhall magnifie the Righteouſneſs of God in puniſhing notorious Offenders, and the Name of wicked *Doeg* ſhall be a Name of Reproach and Infamy to all Generations.

8. As ſoon as his Name ſhall be mentioned, Men ſhall thus remark of him, This is that *Doeg* who laid aſide all Application to God for Aſſiſtance, who re-

ſolved, by Money, Fraud, or any other Wickedneſs, to perpetuate his Greatneſs ; but God has perfectly defeated his Deſigns, by ruining that Family, which he, at the Expence of ſo much Wickedneſs, was building up.

9. But whiſt his Leaves wither, and his Family rots, I having an Opportunity again to frequent the publick Worſhip of God in his Houſe, I ſhall flouriſh like a hopeful Olive-Tree, whoſe Leaf is always green ; and God's Mercy and Goodneſs ſhall preſerve and ſuccour me as long as I live.

10. For theſe, and other very remarkable Acts of God's gracious Providence interpoſed on my Behalf, I will own his Goodneſs to my Life's End ; and whenever I am under Miſfortunes, I will place my Truſt only in God for Deliverance ; for tho' ſuch a Reliance be looked upon as vain and fruitleſs ; by ſuch proſane Wretches as *Doeg*, yet the Judgments of all good Men, which are much more to be valued, do highly approve it.

Lessons for the Tenth Day of the Month throughout the Year.

January 10.	February 10.	March 10.	April 10.
Morn. Gen. 17. Matt. 8.	Morn. Exod. 33. Mark 10.	Morn. Deut. 34. Luke 21.	Morn. 1 Sam. 23. Acts 7.
Even. Gen. 18. Rom. 8.	Even. Exod. 34. 2 Cor. 6.	Even. Josh. 1. 1 Thess. 1.	Even. 1 Sam. 24. Heb. 12.
May 10.	June 10.	July 10.	August 10.
Morn. 2 Kings 2. Matt. 8.	Morn. Job 14. Mark 11.	Morn. Prov. 29. Luke 22.	Morn. Jer. 48. Acts 8.
Even. 2 Kings 3. Rom. 9.	Even. Job 15. 2 Cor. 8.	Even. Prov. 31. 1 Thess. 2.	Even. Jer. 49. Heb. 13.
September 10.	October 10.	November 10.	December 10.
Morn. Micah 2. Matt. 11.	Morn. Judith 11. Mark 13.	Morn. Eccl. 33. John 2.	Morn. Isa. 33. Acts 10.
Even. Micah 3. Rom. 11.	Even. Judith 12. 2 Cor. 9.	Even. Eccl. 34. 2 Thess. 1.	Even. Isa. 34. Jam. 3.

EVENING PRAYER.

Dixit insipiens. Psal. 53.

The Hebrew Title of this Psalm is, To the chief Musician upon Mahalath, Mafschil, A Psalm of David. This is but the XVIth Psalm lightly varied, that is might go to the Tune Mafschil. It was to be sung while a Flute was playing, for Mahalath signifies some such Instrument, it being derived from the Hebrew Verb Chalath, which signifies, To bore through.

THE foolish Body hath said in his Heart : *There is no God.*

2. Corrupt are they, and become abominable in their Wickedness : *there is none that doeth good.*

3. God looked down from Heaven upon the Children of Men : to see if there were *any* that would understand, and seek *after* God.

4. But they are all gone out of the way, they are altogether become abominable : *there is also none that doeth good, no not one.*

5. Are not they without understanding that work Wickedness : eating up my People *as if they would eat Bread ? they have not called upon God.*

6. They

Paraphrase on Psal. 53.

THE foolish irreligious Man, has thought within himself, tho' he be not so profane to utter it, that there is no Deity.

2. We live in a Generation, that are very corrupt in their Morals, and by their wicked Lives are become very hateful to God ; and 'tis very hard to find a pious Man, especially among the Abettors of *Saul's* Tyranny.

3. The Lord looked down from his heavenly Throne, to take a View of Mankind, to see if there were any that

had the true Knowledge of God, and had a hearty Sense of Religion.

4. But no such were to be seen ; there was not so much as one Man of Piety and Integrity to be found.

5. Strange ! that among such a number of Men, no one should be endowed with a just Sense of Religion ! That all should be such Contrivers of Mischief ! That they should set themselves to devour good Men, with a like Greediness as a hungry Man eats a Piece of Bread ! That they should live under such an universal Contempt, and Neglect of God, and his Worship !

6. God

6. They were afraid *where* no fear was : for God hath broken the Bones of him that besieged thee ; thou hast put *them* to confusion, because God hath despised them.

7. Oh that the Salvation *were* given unto Israel out of Sion : Oh that the Lord would deliver his People out of Captivity !

8. *Then* should Jacob rejoyce : and Israel should be right glad.

Deus, in Nomine. Psal. 54.

The Hebrew Title of this Psalm is, To the chief Musician upon Neginoth, Maschil, a Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us ? The History of the Matter we have, 1 Sam. 23. For when David had hid himself in the Wilderness of Ziph, v. 15. and Maon, v. 24. the treacherous Inhabitants of the Place made a Discovery to Saul, of his hiding himself in their Quarters ; upon which, he gathering considerable Forces together, went in pursuit of him, and had hemmed him in with his Troops ; but of a sudden, Saul being called home by an Invasion of the Philistines, he was diverted from pursuing further his Attempt upon David.

SAVE me, O God, for thy Names sake : and avenge me in thy Strength.

2. Hear my Prayer, O God : and hearken unto the Words of my Mouth.

3. For strangers are risen up against me : and Tyrants, which have not God before their Eyes, seek after my Soul.

4. Behold, God is my helper : the Lord is with them that uphold my Soul.

5. He shall reward Evil unto mine Enemies : destroy thou them in thy Truth.

6. An

6. God Almighty put them under a panick Fear, making them to fly away with great Precipitation, when there was no apparent Cause of Danger ; thus God destroyed the Adversaries of David, by obtaining an easie Conquest over them, they being dispirited and forsaken by God.

7. But under this great Degree of Hardship and Oppression, O that God, who dwells in Mount Sion, would afford us a Deliverance !

8. We may in some Measure expect this, when God shall deliver his People from the Slavery of Saul's tyrannick Oppression ; but chiefly when they shall be delivered by the Messias, from the Power of Satan, a greater Tyrant over the Souls of Men. That will be a Time of great Joy for the People of Israel.

Paraphrase on Psal. 54.

O Lord God, for the Sake of thy good and gracious Being, afford thy Help in this Time of extrem

Per; employ thy omnipotent Power,

in making my poor handful of Men, to gain the Better of these numerous Troops.

2. I beseech thee to hearken unto my earnest Prayer, in delivering me from this formidable Danger.

3. The Ziphites, which were perfect Strangers to me, and who could not pretend to have received any Disobligations from me, these have basely betrayed me to Saul ; and that tyrannick Prince himself is come out, in an hostile Manner, to fall upon and destroy me.

4. But the Almighty God is my Assistant, and as he is an Adversary to my Enemies, so will he be a Friend and an Auxiliary to those who espouse my Cause.

5. And since God is my Helper, he shall make my Enemies deeply repent of their injurious Treatment of me ; he shall destroy them, and defeat their unrighteous Designs, to make good his Promise, which he made to me of the Kingdom,

6. An offering of a free Heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7. For he hath delivered me out of all my Trouble: and mine Eye hath seen his desire upon mine Enemies.

Exaudi, Deus. Psal. 55.

This Psalm was composed by David in the Time of Absalom's Rebellion, when Achitophel his chief Counsellor had taken a part with the Adversaries, of whose Infidelity he makes great complaint in this Psalm.

HEAR my Prayer, O God: and hide not thy self from my Petition.

2. Take heed unto me, and hear me: how I mourn in my Prayer, and am vexed.

3. The Enemy crieth so, and the Ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4. My Heart is disquieted within me: and the fear of Death is fallen upon me.

5. Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6. And I said, O that I had Wings like a Dove: for then would I flee away and be at rest.

7. Lo, then would I get me away far off: and remain in the Wilderness.

8. I

6. And when thou hast paved the Way to my Advancement by their Destruction, I will offer up liberal Sacrifices at thy Altar, and sing Praises unto thy holy Name, which is the most grateful and pleasant Exercise which I can employ my self in.

7. For thou, O God, hast delivered me, out of the greatest Danger and Strait that ever I was in, and I have seen the most desirable Sight I could wish for, to behold my Enemies, whom I was in so great Dread of, to march away from me in so great Haste.

Paraphrase on Psal. 55.

I Beseech thee, O God, to afford a favourable Ear to my Supplication, and do not thou, in thine Anger, refuse to receive my Petition.

2. I beg of thee, to listen with Attention to what I have to offer to thee, and to have Regard to my Prayer, which I put up to thee with the greatest Anxiety of Mind.

3. Because of the clamorous Threats of my Enemies, and because my wicked Opposers follow so close upon me, ha-

ving very mischievous Designs against me, being madly bent to do me all the Harm they can.

4. My Heart aketh, through the Extremity of the Danger I am in; I am reduced to the very Agonies of Death, which, unless thy Goodness prevents it, will certainly befall me.

5. The Unnaturalness of this Rebellion, has put me into the greatest Consternation; I am so overcharged with Fear and Amazement, that my Soul is not able to perform its ordinary Functions.

6. When first I was surprized with this strange Relation, I said to my self, O that Nature had endowed me with the swift Wings of a Dove, for then would I fly away to some Place, where I might rest in Security, and free from these Mens malicious Attempts.

7. I would get away far off from the Society of these Factious Men, and remain among the wild Beasts in the Wilderness, whom I could better trust than these my wicked Subjects, tho' by their Allegiance they are obliged to defend me.

8. I would make haste to escape: *because of the stormy Wind and Tempest.*

9. Destroy their Tongues, O Lord, *and divide them: for I have spied Unrighteousness, and Strife in the City.*

10. Day and Night they go about within the Walls thereof: *Mischief also, and Sorrow are in the midst of it.*

11. Wickedness is therein: *Deceit and Guile go not out of their Streets.*

12. For *it is* not an open Enemy that hath done me this Dishonour: for then I could have born *it.*

13. Neither *was* it mine Adversary that did magnifie *himself* against me: for then peradventure I would have hid my self from him.

14. But *it was even thou*, my Companion: my Guide, and mine own familiar Friend.

15. We took sweet Counsell together: and walked in the House of God as Friends.

16. Let death come hastily upon them, *and let them go down quick into Hell: for Wickedness is in their Dwellings, and among them.*

17. As

8. Then, like that sagacious Bird, I would fly away from the growing Tempest, and avoid the Hazards of this unnatural War.

9. O Lord, send Division among their Counsels, that they may not be able, with Success, to form any Design against me; that they themselves may feel the ill Effects of Faction, after they have filled all *Jerusalem* with Sedition and Tumult.

10. They run about in every Part of that populous City, filling Peoples Ears with factious and seditious Discourse, till they have made the Citizens of that Place to embark in the same mischievous Design against me with themselves.

11. And indeed, there are very wicked Designs hatching against me in that City, there being hardly any Street thereof, but there are treasonable Meetings held against me.

12. But that which doth most sensibly affect me, is the Defection of *Achitophel* from me, and his joyning with the Rebels Forces; for if this had been done by one, who had formerly shewed any Dislike to my Government, or

had ever discovered a seditious mutinous Spirit, I could more easily have digested the Misfortune.

13. Neither was it any of those furious Men, who, for a considerable Time before have made very saucy and insolent Demands upon me, and threatened me with an Insurrection.

14. But it was a Friend, whom I kept in my Bosom, and to whom I unfolded all my Secrets, desiring his Counsel and Advice upon all extraordinary Emergencies.

15. I took particular Delight in his Conversation, and loved to take his single Advice upon any important Difficulty; nay, I had the greater Affection for him, because he would accompany me to the publick Worship, which so small a Part of my Courtiers would do.

16. But let God, by sending sudden Death among them, and taking away the Lives of their Ring-leaders, defeat all their treasonable Projects; for they are always big with some mischievous Design or other; in every Quarter they take up with, some new wicked Stratagem against me discovers it self.

17. As for me, I will call upon God : and the Lord shall save me.

18. In the Evening and Morning, and at Noon-day, will I pray, and that instantly : and he shall hear my Voice.

19. It is he that hath delivered my Soul in Peace, from the Battel *that was* against me : for there were many with me.

20. *Yea, even* God *that* endureth for ever shall hear *me*, and bring them down : for they *will* not turn, nor fear God.

21. He laid his Hands upon such as be at Peace with him : and he brake his Covenant.

22. *The Words* of his Mouth were softer than Butter, having War in *his* Heart : his Words were smoother than Oyl, and yet *be* they very Swords.

23. O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the Righteous to fall for ever.

24. And as for them : thou, O God, shalt bring them into the Pit of Destruction.

25. The Blood-thirsty, and deceitful Men shall not live out half their Days : nevertheless my Trust shall be in thee, O Lord.

MORN-

17. But as for my self I promise, that I will never make use of such unwarrantable Means for the Support of my Cause; I shall only pursue just and prudent Methods, begging God's Blessing upon my Endeavours; and I doubt not but he will work my Deliverance.

18. If I do any Thing extraordinary in this Affair, it shall be in the Constancy, the Frequency, and the Earnestness of my Devotions; for I will put up my Request to thee at Evening when I go to Bed; at Morning when I rise, and at Noon before I dine; and this with such Ardency and Importunity, as shall, in a Manner, enforce thee to grant my Petition.

19. And when I shall fight the Army of my Rebels, I doubt not, but by God's Assistance I shall vanquish it, and thereby make my Way to a quiet Settlement in my Throne again; for thy Assistance on my side, is equivalent to a Multitude of Auxiliary Troops.

20. But the eternal God, who has espoused my Cause, shall, in answer to my Petition, chastise and humble them for their Insolence and Wickedness; especially since they are so hardened in it, that, after so many Intreaties and Exhortations, they will not return to their Duty which they owe both to God and me.

21. Especially that perfidious Counsellor *Achitophel*, who has betrayed his best Friend and Benefactor, and violated his Oath of Trust which he had taken to be faithful to me.

22. The wretched Dissembler spoke fairly to me, all the Time he was hatching Mischief against me, giving me smooth oily Words, at the same time, when by his secret Plots he was stabbing me to the Heart.

23, 24. Therefore I would advise every good Man, to suffer himself to be taught by my Example, whenever he is under any Calamity, to fly to God for Succour, and he, in his good Time, shall ease him of that Burden of his Afflictions, which lies so hard upon him; for he may lay down this for an undoubted Maxim, That tho' God, for wise Ends best known to himself, may suffer his pious Servants to lie for some Time under most grievous Affliction, yet he will at last afford them a kind Deliverance.

25. And for these bloody and treacherous Rebels, that are now up in Arms against me, they shall be cut off in the Flower of their Age, by my faithful and victorious Troops: But however, tho' my Deliverance should not be so great as I expect, this shall not hinder me, from still continuing my Reliance upon thee, O my gracious God.

MORNING PRAYER.

Miserere mei, Deus. Psal. 56.

The Hebrew Title of this Psalm is, To the chief Musician upon Jonath-elem-rechokim, (i. e.) To the Tune of the Silent Dove, A Michtam of David, when the Philistines took him in Gath. The History of which we have 1 Sam. 21. For after divers Wanderings about Naioth, 1 Sam. 19. 18. Nob, 1 Sam. 21. 1. he came to Gath, where he was discovered and brought to Achish King of the Place, to get out of whose Hands he was forced to counterfeit Madnes.

BE merciful unto me, O God, for Man goeth about to devour me : he is daily fighting and troubling me.

2. Mine Enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3. Nevertheless, tho' I am sometime afraid : yet put I my trust in thee.

4. I will praise God, because of his Word : I have put my trust in God, and will not fear what Flesh can do unto me.

5. They daily mistake my Words : all that they imagine is to do me evil.

6. They hold all together, and keep themselves close : and mark my Steps, when they lay wait for my Soul. •

7. Shall they escape for their Wickedness : thou, O God, in thy displeasure shalt cast them down.

8. Thou tellest my sittings, put my Tears into thy Bottle : are not these things noted in thy Book ?

9. When-

Paraphrase on Psal. 56.

O Gracious God, I beseech thee to interpose thy Almighty Power, in working my Deliverance from these Dangers which on every Side encompass me ; for *Saul*, tho' but a Man, has taken up a Resolution to devour me, whom thou, the great God, hast promised to protect : He is continually endeavouring to take away my Life, and follows after me so close, wherever I go, till he is out of Breath.

2. His wicked Agents are spread abroad every where to work my Ruin ; I cannot go to any Place so remote, but I find Multitudes of them combining against me.

3. But tho' the Craft and Power of so many Enemies, make me sometimes a little fearful of my Condition ; yet when I reflect upon thy Almighty Protection, I have no Distrust of my Deliverance.

4. I will continue to praise God for his wonderful Kindness, which he has all along vouchsafed me, particularly for his Promise of bringing me in safety to the Crown of *Israel*, 1 Sam. 16. 13 therefore, since I have the Almighty

Power of God to defend me, I will not be terrified with the weak Attempts of Man against me.

5. All my Expressions, which I occasionally drop at any Time, they pervert by malicious Interpretations to a bad Meaning ; and they lay out all their Thoughts to bring me into an ill Opinion with my People.

6. They meet together in secret Cabals to form mischievous Designs against me ; they diligently observe all my Actions, that they may take some Advantage against me to ruin me.

7. Wilt thou, O God, suffer them to go unpunished after the Commission of so much wicked Treachery ? No certainly, thou wilt throw down into the Grave the Actors of such Villanies.

8. Thou, O God, dost keep an exact Reckoning of the Troubles which I have undergone ; how I have been forced to wander from Place to Place for Security ; thou dost preserve every Tear I have shed in remembrance, as carefully as if thou didst keep them in a Viol ; and thou dost enter all my Sufferings as it were into a Register.

9. Tho'

9. Whensoever I call upon thee, then shall mine Enemies be put to flight : this I know ; for God is on my side.

10. In God's Word will I rejoice : In the Lord's Word will I comfort me.

11. Yea, in God have I put my trust : I will not be afraid what Man can do unto me.

12. Unto thee, O God, will I pay my Vows : unto thee will I give Thanks.

13. For thou hast delivered my Soul from Death, and my Feet from falling : that I may walk before God in the Light of the living.

Miserere mei, Deus. Psal. 57.

This Psalm is intituled, Al-taschith, a Michtam of David, when he fled from Saul in the Cave. Al-taschith signifies destroy not, and denotes the Beginning of some known Song in these Times. Michtam signifies a curious Composition. This Psalm refers to the History of David, 1 Sam. 24. when in the Cave of Engedi he cut off Saul's Skirt, and had a fair Opportunity of taking away his Life ; which his Followers advis'd him to, but he piously refused, 1 Sam. 24. 6.

BE merciful unto me, O God, be merciful unto me, for my Soul trusteth in thee : and under the Shadow of thy Wings shall be my refuge, until this Tyranny be over past.

2. I will call unto the most high God : even unto the God that shall perform the Cause which I have in hand.

3. He shall send from Heaven : and save me from Reproof of him that would eat me up.

4. God

9. Tho' my Enemies at present prevail against me, yet at last I shall find a happy Success of my Prayers, when thou shalt bless me with a glorious Victory over them : for I have no doubt thereof, since the great God has been pleased to espouse my Cause.

10, 11. I will rest satisfied with the kind Promise which God has made me, 1 Sam. 16. 13. nothing distrustful that the Power of Man can do any thing to invalidate it.

12. I will therefore, in Acknowledgment of thy Goodness, offer those Sacrifices and Oblations which I have vowed to thee for my Deliverance ; and will for ever bear in my Mind a thankful Acknowledgment for so great a Mercy.

13. For thou hast been pleased to deliver me from the very Jaws of Death, and from the Brinks of such a dangerous Precipice, by suffering this Stratagem to pass upon the Philistines, that I may have a longer Opportunity of living to thy Honour in this World, and doing more Good in my Generation.

Paraphrase on Psal. 57.

O My gracious God, shew thy Pity upon me, in rescuing me from my Dangers ; I put my Trust entirely in thee, not reposing any Confidence in the Strong-holds I am now possessed of ; thou art the only Citadel that in my Extremity I can retire to, to defend me, till the Tyrannick Power of Saul be either restrained by thee, or taken from him.

2. He is the most high God, who has the Sovereign Power over all Things, and I cannot address my self to any superior Authority ; I will therefore, in devout Prayer, apply my self to him, that he may give a quick and happy Issue to my Affairs.

3. He will send me Relief, by employing his omnipotent Power for my Preservation, which will be a better Defence to me, than any Auxiliary Troops, to defend me from the Number of Saul's Forces, which have now surrounded me, and do so far exceed my Guards in Number, that they are enough to eat them up.

4. And

4. God shall send forth his Mercy and Truth : my Soul is among Lions.

5. And I lie *even among* the Children of Men, that are set on Fire : whose Teeth are Spears and Arrows, and their Tongue a sharp Sword.

6. Set up thy self, O God, above the Heavens : *and* thy Glory above all the Earth.

7. They have laid a Net for my Feet, *and* pressed down my Soul : they have digged a Pit before me, *and* are fallen into the midst of it *themselves*.

8. My Heart is fixed, O God, my Heart is fixed : I will sing and give Praise.

9. Awake up, my Glory ; awake my Lute and Harp : *I my self* will awake *right* early.

10. I will give Thanks unto thee, O Lord, among the People : and I will sing unto thee among the Nations.

11. For the greatness of thy Mercy *reacheth* unto the Heavens : and thy Truth unto the Clouds.

12. Set up thy self, O God, above the Heavens : *and* thy Glory above all the Earth.

Si

4. And I have the greatest Assurances which can be, that God will afford me this Defence, he being inclined thereunto by his Mercy and Goodness of Nature, being likewise obliged to assist me by his Veracity ; he having not only promised me Deliverance from this Trouble, but to give me the Kingdom likewise. But notwithstanding this, at present he is pleased to let my Life remain in as much Danger, as if I was in the midst of a Den of Lions and wild Beasts.

5. I am encompassed round by *Saul's* Troops, in a Place from whence I dare not stir ; no Fire burns fiercer than their Rage against me ; their Reproaches upon me are pointed with so much Malice against me, as if their Teeth were Spears, and their Tongues were Swords.

6. O Lord, shew thy self to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can rescue me from ; and the Glory which will accrue from such an unexpected Preservation of thy Servant, will sound thy Praise all over the World.

7. No Hunter ever more craftily drew his Net over his Prey, than my Persecutors have designed my Destruction ; they were just upon the Point

of taking away my Life, when to my great Astonishment, I found that the Pit which they had dug to catch me in (as they would do a wild Beast) served only to entrap my Enemies.

8. And now, O Lord, I have as firm and fix'd an Assurance of my Deliverance, as if thou hadst actually wrought it for me ; and therefore I will sing a triumphant Hymn to thy Honour.

9. I will now rouse up my Musical Faculty, which, during my Danger, has been long sleeping ; do you, my Instruments, that have so long hung uselessly by, awake ; I my self will raise up all my Powers, to sing thy Divine Praise.

10. I will not only sing thy Praise among the Tribes of *Israel*, but likewise will display it among foreign Nations, where my Psalms shall be sung.

11. For thy Mercy and Truth are infinite in Extension, and unmeasurable, as a Line drawn from Earth through the immense Space of the Heavens.

12. O Lord, shew thy self to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can rescue me from ; and the Glory which will accrue from such an unexpected Preservation of thy Servant, will sound thy Praise all over the World.

Para-

Si vere unique. Psal. 58.

This Psalm is likewise intituled, Al-taschith, a Michtam of David. It was wrote under the Saulian Persecution, and is chiefly levelled against some of Saul's chief Courtiers and Counsellors, who had given him Advice to destroy David.

ARE your Minds set upon Righteousness, O ye Congregation : and do ye judge *the thing that is right*, O ye Sons of Men ?

2. Yea, ye imagine Mischief in your Heart upon the Earth : and your Hands deal with Wickedness.

3. The Ungodly are froward, *even* from their Mothers Womb : as soon as they are born, they go astray, and speak Lies.

4. They are as venomous as the Poison of a Serpent : *even* like the deaf Adder, that stoppeth her Ears ;

5. Which refuseth to hear the Voice of the Charmer : charm he never so wisely.

6. Break their Teeth, O God, in their Mouths, finite the Jaw Bones of the Lions, O Lord : let them fall away like Water *that* runneth apace, *and when* they shoot their Arrows, let them be rooted out.

7. Let *them* consume away like a Snail, *and be like* the untimely Fruit of a Woman : *and let* them not see the Sun.

8. Or

Paraphrase on Psal. 58.

IS this the Righteousness which you who are the Privy-Counsellors of a King, pretend to ? You that ought to have hindered the Prince from doing any Act of Violence to an innocent Person ; do you advise him to these Acts of Cruelty, O ye Sons of Men, and not Sons of God, as all good Magistrates are ?

2. Instead of seriously studying the Rules of Justice, you only contrive Mischief in your Hearts ; and instead of weighing Matters which come before you with Impartiality between Prince and Subject, you contrive only to gratify the Tyrannick Will of your Master, and do not deal out ; as you ought to do, Justice, but Oppression.

3. But 'tis no Wonder, that these wicked Counsellors are not more impartial in their Determinations concerning me, for they are a wicked Generation of People, whom *Saul* has pick'd up to serve his Turn, whose whole Lives have been remarkably flagitious from their very Childhood, they being used to tell Lies, before they could speak plain.

4. Their Tongue contains as much Venom as that of a Snake, nay, as the Tongue of an old cunning Adder, that stops his Ear, and will not be enticed out of his Hole by Musick.

5. Such an old crafty Adder that runs his Head in the Ground, that he may avoid the Hearing of the Airs of a tuneful Instrument that is brought to charm him ; tho' the Musician plays thereon with never so much Skill and Pleasantness.

6. But thou, O God, whose Power is not to be resisted, do thou break out the Teeth of these biting Serpents, disable the Jaw-bones of these devouring Lions, that tear good Men in Pieces ; let them run away in waste like Water, no one valuing them ; and whilst they shoot out their Arrows to wound others, let them be destroyed themselves.

7. Let them become like a Snail, which, the further it goes, the more it wasteth of its Substance ; let them be destroyed, and their Bodies thrown into some dark Hole, like abortive Births, and let them never more be beheld by the Eyes of Men, or see the Face of the Sun.

8. With-

8. Or ever your Pots be made hot with Thorns : so let Indignation vex him, *even as a thing that is raw.*

9. The Righteous shall rejoyce when he seeth the Vengeance : he shall wash his Footsteps in the Blood of the Ungodly.

10. So that a Man shall say, Verily *there is a Reward for the Righteous* : doubtless *there is a God that judgeth the Earth.*

8. Without any delay, (as a Pot is set a boiling by the strong Heat of a Fire of Thorns) let the Divine Vengeance fret and torment them as an Inflammation rankles a Wound.

9. This righteous Judgment of God upon these wicked Counsellors shall give just Cause of rejoycing to all good Men, causing them to triumph in the same manner as a Victor, whose Feet

are died with Blood as he walks over the Carcasses of the Slain.

10. This will afford a just Occasion of Reflection for Men to pronounce ; that God is not an idle Spectator of humane Affairs, but a just and righteous Judge of the World, rewarding good Men, and punishing the Bad, even in this Life.

Lessons for the XIth Day of the Month throughout the Year.

January 11.	February 11.	March 11.	April 11.
Morn. Gen. 19. Matt. 9.	Morn. Lev. 18. Mark 11.	Morn. Josh. 2. Luke 22.	Morn. 1 Sam. 25. Acts 8.
Even. Gen. 20. Rom. 9.	Even. Lev. 19. 2 Cor. 7.	Even. Josh. 3. 1 Theff. 2.	Even. 1 Sam. 26. Heb. 13.
May 11.	June 11.	July 11.	August 11.
Morn. 2 Kings 4. Matt. 9.	Morn. Eccclus. 10. Acts 14.	Morn. Eccl. 1. Luke 23.	Morn. Jer. 50. Acts 9.
Even. 2 Kings 5. Rom. 10.	Even. Eccclus. 12. Acts 15. to v. 36.	Even. Eccl. 2. 1 Theff. 3.	Even. Jer. 51. Jam. 1.
September 11.	October 11.	November 11.	December 11.
Morn. Micah 4. Matt. 12.	Morn. Judith 13. Mark 14.	Morn. Eccclus. 35. John 3.	Morn. Isa. 35. Acts 11.
Even. Micah 5. Rom. 12.	Even. Judith 14. 2 Cor. 10.	Even. Eccclus. 36. 2 Theff. 2.	Even. Isa. 36. Jam. 4.

EVENING PRAYER.

Eripe me de inimicis. Psal. 59.

This Psalm is likewise intituled, Al-taschith, a Michtam of David, when Saul sent and watched the House to kill him. The History is in 1 Sam. 19. when he was delivered by the pious Fraud of Michal his Wife, who let him down thro' a Window, and plac'd an Image in the Bed where he used to lie.

Deliver me from mine Enemies, O God : defend me from them that rise up against me.

2. O deliver me from the wicked Doers : and save me from the Blood-thirsty Men.

3. For

Paraphrase on Psal. 59.
Deliver me, O God, from my malicious Enemies, and set me in a Place of Safety, where I may be free from the wicked Delights of those who have combined together to take away my Life.

2. ~~Defend~~ me from the Contrivances of those wicked Men, who make a Practice and Trade of Mischief, and hunt after innocent Persons Blood, as if they were pursuing their Game.

3. They

3. For lo, they lie waiting for my Soul : the mighty Men are gathered against me without *any* offence or fault of me, O Lord.

4. They run and prepare themselves without *my* fault : arise thou therefore to help me, and behold.

5. Stand up, O Lord God of Hosts, thou God of Israel, to visit all the Heathen : and be not merciful unto them that offend of malicious Wickedness.

6. They go to and fro in the Evening : they grin like a Dog, and run about through the City.

7. Behold, they speak with their Mouth, and Swords are in their Lips : for who doth hear ?

8. But thou, O Lord, shalt have them in Derision : and thou shalt laugh all the Heathen to Scorn.

9. My Strength will I ascribe unto thee : for *thou* art the God of my refuge.

10. God sheweth me his goodness plenteously : and God shall let me see *my desire* upon mine Enemies.

11. Slay them not, lest my People forget it : but scatter them abroad among the People, and put them down, O Lord, our Defence.

12. For

3. They lie in Ambush to set upon me, that they may take away my Life ; all the great Men in *Saul's* Court, are in a Conspiracy against me, tho' I am not conscious of any Fault I have committed against that Prince.

4. They run together with all haste, every one taking their Post to circumvent and betray me, who am a faithful Subject, without any Stain of Disloyalty upon me ; I beseech thee therefore to rise up to my Assistance, and to consider with what Danger I am surrounded.

5. Stand up therefore, O my God, as one awaking out of Sleep in my Defence, and severely chastise these Heathenish Adversaries of mine.

6. They go backwards and forwards in the Dusk of the Evening, to prosecute their villainous Contrivances, they run growling and barking at me throughout the City, as a Hound does after a Beast of Game.

7. They throw out of their Mouths Curses and Threats against me ; the Words which proceed out of their Lips eat like Swords, and they think with themselves, that God does not make any Observation upon their Injustice and Violence.

8. But they shall know, that thou, O Lord, shalt disappoint all their wicked

Practices against me, making them ashamed of their unsuccessful Attempts ; for thou, who by thy watchful Providence dost defeat such wicked Designs, all over the World, shalt particularly interpose thy Providence, in Behalf of me thy faithful Servant.

9. All the Opportunities and Ways of escaping my Dangers, I do not ascribe to my own Sagacity, but to thy Goodness, which hast put them into my Hands, for thou art my Refuge in all my Distresses.

10. God so plentifully showers down his Mercies upon me, that they prevent my asking ; and I do not doubt, but God, in a little time, will give me the Satisfaction of seeing my Enemies in a more forlorn Condition than I am now in.

11. I do not desire that thou shouldst slay them by an universal Destruction, lest the People should forget in a little time the Severity of thy Justice ; but now and then pick out one of the most remarkable Offenders, and make him a Monument of thy Vengeance : Do thou, O God my Defender, scatter them among the Heathen Nations, and throw them down from the Height of Honour, which they now pride themselves in.

12. For the Sin of their Mouth, and for the Words of their Lips they shall be taken in their Pride: *and why?* their Preaching is of Cursing and Lies.

13. Consume *them* in thy Wrath, consume *them*, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the World.

14. And in the Evening they will return: grin like a Dog, and will go about the City.

15. They will run here and there for Meat: and grudge if they be not satisfied.

16. As for me, I will sing of thy Power, and will praise thy Mercy betimes in the Morning: for thou hast been my Defence and Refuge in the Day of my Trouble.

17. Unto thee, O my Strength, will I sing: for thou, O God, art my Refuge *and* my merciful God.

Deus, repulisti nos. Psal. 60.

The Hebrew Title to this Psalm is, To the chief Musician upon Shushan-Eduth, a Michtam of David to teach, when he strove with Aram-Naharaim, and with Aram Zobab, when Joab returned, and smote of Edom in the Valley of Salt 12000. The Particulars of these Victories are recorded in the Books of Samuel and Chronicles, where are related his Successes in Mesopotamia, and particularly in Zobab, 2 Sam. 8. 3, 5. as also in Idumea, 1 Chron. 18. 5, 6, 7. how that Abishai slew 18000 in the Valley of Salt, 1 Chron. 18. 12. and upon their Insurrection afterwards, Joab slew 12000 more in the same Valley, and reduced almost all Edom to David's Government, 1 Chron. 18. 13. It is called a Michtam, or Jewel-Psalms of David, to be sung upon the Hexachord or Instrument of six Strings in the Sanctuary. This Psalm was not penned after the Victories, but whilst David was preparing for this Expedition, or whilst he strove, as the Title expresses it.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2. Thou

12. And this they have very deservedly brought upon themselves, by reason of their Pride and Treachery; for their whole Conversation is nothing but Lying and Calumny.

13. Therefore if they will not be bettered by thy former Chastisements, destroy them in thy Anger, till they be quite perished, and that in so remarkable a manner, that all foreign Nations may take notice, with how signal a Providencethou dost govern the World.

14. And since they like the Imitating of a Dog so well, let them run about like a starving Dog, growling through the City.

15. Let them run from this House to that, hunting for a Bit of Meat, and murmuring that they cannot fill their Bellies.

16. But as for my Part, since thou

hast delivered me from this impendent Danger, my first Addresses in the Morning shall be made to thee, to praise thy Goodness for so great a Deliverance.

17. Thou, O my God, who hast defended me by thy Almighty Power, shalt be the Subject of my Hymns: Thou who dost not only employ thy Omnipotence in rescuing me, but who dost vouchsafe to discover, in so many Particulars, thy infinite Mercy towards me.

Paraphrase on Psal. 60.

O Lord, thou didst suffer us to be shamefully defeated by our Heathen Neighbours the Philistines, in our last Battle with them, under Saul's Reign, 1 Sam. 31. but tho' thy Displeasure against us was then very great, we beseech thee to return to thy usual Favour which thou wert wont to bear to us.

2. Thou

2. Thou hast moved the Land, and divided it : heal the Sores thereof, for it shaketh.

3. Thou hast shewed thy People heavy things : thou hast given us a drink of deadly Wine.

4. Thou hast given a Token for such as fear thee : that they may triumph because of the Truth.

5. Therefore were thy beloved delivered : help me with thy right Hand, and hear me.

6. God hath spoken in his Holiness, I will rejoyce and divide Sichem : and mete out the Valley of Succoth.

7. Gilead is mine, and Manasses is mine : Ephraim also is the strength of my Head ; Juda is my Lawgiver,

8. Moab is my Wash pot, over Edom will I cast out my Shoe : Philistia be thou glad of me.

9. Who will lead me into the strong City : who will bring me into Edom ?

10. Thou

2. Thou hast been pleased to suffer very great Commotions and intestine Divisions to be in our Country, and which do, even to this Day, woefully distract it ; O be thou pleased to lend thy Hand to heal these dismal Wounds, which do more threaten our Destruction than the Force of our Enemies abroad.

3. Thou hast exercised thy chosen People with very hard Dispensations, making them to partake of a very bitter Cup, having Wars with their neighbouring Nations, and very dangerous Factions among themselves.

4. Thou hast given Trophies or Tokens of Victory to us thy faithful Servants who trusted in thee ; of having conquered and triumphed over the Adherents of Saul's House, as thy Word, which is Truth, did engage that I should do.

5. And that Deliverance of me and my Friend from the Saulian Party, I gratefully acknowledge to be a great Instance of thy Love to us ; and therefore I beseech thee at this juncture to be as ready to assist us, and to hear my Prayers, which I put up for my People, now engaged in this dangerous War.

6. In Answer to this Prayer of mine, God has given this oracular Response out of his Sanctuary, the Substance whereof is this, ' That I shall conquer and triumph over the Infidel-Army

which is now advancing against me ; and the Country of the *Sichemites* shall be divided out among the Soldiers of my victorious Army, all the great Valley of *Succoth* will be measured out into Parcels, and be chosen by Lots among the Conquerors.

7. ' That *Gilead*, and that Part of the Tribe of *Manasses*, which is beyond *Jordan*, tho' for a Time they were subject to *Isboseth*, *Saul's* Son, 2 *Sam.* 2. 8, 9. yet for the future they shall be intirely under my Government ; *Ephraim*, which was under the same Defection from me, shall hereafter be a main Support of my Kingdom ; *Judah*, the principal Tribe of all my Subjects, according to *Jacob's* Prediction, *Gen.* 48. 19. is my Lawgiver, out of which I choose my chief subordinate Magistrates and Ministers of State.

8. ' The *Moabites*, after they are conquered by me, shall be reduced to a servile Condition, whom I shall make Slaves of to wash my Feet, or to do such other mean Drudgeries : ' And thou, O *Philistia*, be thou full of triumphal Acclamations, to receive me as thy Lord and Conqueror.

9. Who will attend me in my triumphal Entry into *Rabba*, that strong City of the *Ammonites*, 2 *Sam.* 12. 26. who will joyn in my Cavalcade, when I go to take Possession of *Edom* ?

10. Thou hast not cast us out, O God : will not thou, O God, go out with our Hosts ?

11. O be thou our help in trouble : for vain is the help of Man.

12. Through God will we do great Acts : for it is he that shall tread down our Enemies.

Exaudi, Deus. Psal. 61.

This Psalm was wrote by David, most probably, in the Time of Absalom's Rebellion, when he was drove, by the prevailing Power of his Rebel-Son, beyon Jordan, to the Extremities of Judæa ; and this is the Ends of the Earth mentioned in Verse 2.

HEAR my crying, O God : give ear unto my Prayer.

2. From the ends of the Earth will I call upon thee : when my Heart is in heaviness.

3. O set me up upon the *Rock* that is higher than I : for thou hast been my hope, and a strong Tower for me against the Enemy.

4. I will dwell in thy Tabernacle for ever : and my Trust shall be under the covering of thy Wings.

5. For thou, O Lord, hast heard my Desires : and hast given an heritage unto those that fear thy Name.

6. Thou shalt grant the King a long Life : *that his Years may endure* throughout all Generations.

7. He

10. Certainly, O Lord, thou hast not laid aside thy usual Protection of us ; Wilt not thou, in thy former manner, head our Armies ?

11. We beseech thee to vouchsafe us thy Assistance in all our Extremities ; for we look upon all human Aid to signify nothing, in respect of thine.

12. For whilst we are so happy as to have the Divine Assistance, we doubt not, but we shall perform noble Exploits ; 'tis his Power only that can enable us to gain a Victory over our Enemies.

Paraphrase on Psal. 61.

O Gracious Lord, I beseech thee to lend a favourable Ear to my Prayer, which I put up to thee in my great Distress.

2. Altho' I am forced to take shelter in the remote Parts of my Kingdom, 2 Sam. 17. 22. yet thy omnipotent Power can afford me Relief in this forlorn Place, and tho' I be in never so disconsolate Condition.

3. Tho' my Misfortunes depress me never so low, yet thou art an impregnable Fortrefs to secure me against any Attempts which shall be made against me ; for when I formerly trusted in thee, I always experienced thy Assistance for my Deliverance.

4. And tho', to my great Grief, in this Time of my Exile, I am forced to be absent from the publick Place of thy Worship ; yet, after thou shalt be pleased to restore me, I will be so constant in my publick Devotions, that I may be said to dwell in that sacred Place ; I will trust to thee only for Succour, as Chickens do to the Wings of a Hen.

5. For I have always experienced thy Favour to me, in hearing the Requests of thy devout Servant, having formerly given to me the Inheritance of this Kingdom which I was not born unto.

6. And I doubt not, but, tho' I now live in Exile, thou wilt work my Restoration, and grant me a long and prosperous Reign afterwards.

H h

7. And

The xij. day.

The Psalms.

Morning.

7. He shall dwell before God for ever: O prepare thy loving Mercy and Faithfulness, *that* they may preserve him.

8. So will I always sing Praise unto thy Name: that I may daily perform my Vows.

MORNING PRAYER.

Nonne Deo. Psal. 62.

This Psalm seems to be composed in the beginning of Absalom's Rebellion, whilst his seditious Subjects were combining against him.

MY Soul truly waiteth still upon God: for of him cometh my Salvation.

2. He verily is my Strength and my Salvation: he *is* my defence, so that I shall not greatly fall.

3. How long will ye imagine mischief against every Man: ye shall be slain all the sort of you; yea, as a tottering Wall shall ye be, and like a broken Hedge.

4. Their device is only how to put *him* out whom God will exalt: their delight is in Lies, they give good Words with their Mouth, but curse with their Heart.

5. Nevertheless, my Soul, wait thou still upon God: for my hope *is* in him.

6. He truly *is* my Strength and my Salvation: he *is* my Defence, so that I shall not fall.

7. In God *is* my Health and my Glory: the Rock of my Might, and in God *is* my Trust. 8. O

7. And that I shall have again an Opportunity of frequenting thy publick Worship as long as I live; be pleased plentifully to bestow thy Mercy upon me, and make good thy Promise to me, for my Preservation, and reinstating me in my Kingdom.

8. And this will be a fresh Obligation upon me, to praise thy gracious Majesty, and to offer up those Sacrifices and Oblations, which I have vow'd unto thee upon my Restoration.

Paraphrase on Psal. 62.

ALL my Expectations are grounded upon God alone; I expecting no Deliverance but from his Almighty Aid

2. He is my Castle, to which I can with Safety retire; whilst he is pleased to take me into his Protection, tho' I may be expos'd to some small Misfortunes, I do not fear any great Defeat by my Enemies.

3. How long will ye be contriving mischievous Designs against good Men? God will not suffer you long to persist in this Violence, for he shall bring you

to as speedy a Destruction, as a tottering Wall that shall soon fall down, and a broken Hedge which shall quickly be pulled up and burnt.

4. Their only Aim is, to deprive me of the Regal Dignity, which God Almighty, notwithstanding their spiteful Endeavours, will most certainly preserve unto me; they glossing over their villainous Designs with plausible Pretences; and under a Shew of meaning me no harm.

5. But, O my Soul, do thou with Silence wait for God's good Time of Deliverance; for I have a good Ground of hope in him for Deliverance.

6. He is my Castle, to which I can with Safety retire, whilst he is pleased to take me into his Protection; tho' I may be expos'd to some small Misfortunes, I do not fear any great Defeat from mine Enemies.

7. From God I expect my Deliverance and future Advancement, he is my Castle of Defence, to secure me from any Assaults of mine Enemies.

8. And

8. O put your Trust in him alway, ye People: pour out your Hearts before him, for God is our hope.

9. As for the Children of Men, they are but vanity: the Children of Men are deceitful upon the weights, they are altogether lighter than vanity it self.

10. O trust not in Wrong and Robbery, give not your selves unto vanity: if Riches increase, set not your Heart upon them.

11. God spake once, and twice I have also heard the same: That Power *belongeth* unto God;

12. And *that* thou, Lord, art merciful: for thou rewardest every Man according to his Work.

Deus, Deus meus. Psal. 63.

The Hebrew Title is, A Psalm of David, when he was in the Wilderness of Judah. The History of his Flight thither, under Saul's Persecution, is recorded of him, 1 Sam. 22. 5. where the Prophet Gad advises him, for his Safety, to get him into the Land of Judah, and he departed and came into the Forest of Hareth.

O God, thou art my God: early will I seek thee.

2. My Soul thirsteth for thee, my Flesh also longeth after thee: in a barren and dry Land where no Water is.

3. Thus have I looked for thee in Holiness: that I might behold thy Power and Glory.

4. For thy loving Kindness is better than the Life it self: my Lips shall praise thee.

5. As

8. And therefore I exhort all you good People who have espoused my Cause, do you, after my Example, renounce all Confidence in Secular Strength, and rely only upon the Divine Aid, beg his Assistance by devout Prayer, and he will not fail to afford us Relief.

9. Quit not your Interest with God, who is the truest Friend in the World, to depend upon the Assistance of Men, who are for the most part as deceitful, as a false Pair of Scales; nay, if the lightest thing in the World were thrown into the Ballance against them, it would be more weighty than they.

10. If you are destitute of the ordinary Conveniences of Life, do not think to mend your Circumstances by Fraud, Oppression, and Lying; or tho' you are possessed of great Estates by honest Means, you must not let them get Possession of your Affections, but be ready to part with them when God calls for them back again.

11. God has frequently declared, as well by the Course of his Providence, as by the Writings of his Prophets, that by his Power he disposes of Humane Affairs, contrary to Mens ordinary Expectations, and that future Events will come to pass, not as they project, but as he pleases.

12. And that thou art not only a powerful God, to free good Men from the Oppressions which lie hard upon them; but that thou art likewise a merciful God, by laying up Rewards in Store for thy faithful Servants.

Paraphrase on Psal. 63.

O Gracious God, who hast all my Life long been an indulgent Father to me, I will address my self to thee early, making my Application to thee before any Thing else.

2. I have as violent a Thirst upon me, to be in a Condition of partaking again in thy publick Worship, as is caused in me by the dry parched Wilderness, I am now forced to hide my self in.

3. With the like Eagerness have I expected to wait upon thee again, near thy Holiness or Sanctuary, and that I may behold thy Ark, where thy majestic Power and Glory does most eternally reside.

4. For thy Kindness and Favour, wherewith thou dost befriend the Nation of the Jews, by residing among them, is a more valuable Blessing, than Life it self; and when thou art pleased to recall me from my Exile, I will thankfully acknowledge thy Favours in the publick Congregation.

5. As long as I live will I magnifie thee on this manner : and lift up my hands in thy Name.

6. My Soul shall be satisfied even as it were with marrow and fatness : when my Mouth praiseth thee with joyful Lips.

7. Have I not remembered thee in my Bed : and thought upon thee when I was waking ?

8. Because thou hast been my helper : therefore under the shadow of thy Wings will I rejoyce.

9. My Soul hangeth upon thee : thy right hand hath upholden me.

10. These also *that* seek the hurt of my Soul : they shall go under the Earth.

11. Let them fall upon the edge of the Sword : that they may be a portion for Foxes.

12. But the King shall rejoyce in God ; all they also that swear by him, shall be commended : for the Mouth of them that speak Lies shall be stopped.

Exaudi, Deus. Psal. 64.

This, with probability, was thought to be wrote when David was grown into disgrace with Saul, and had departed from his Court ; some of the Jews think it was prophetically wrote of Daniel, but they do not bring sufficient Reasons to support that Fancy.

HEAR my Voice, O God, in my Prayer : preserve my Life from fear of the Enemy.

2. Hide me from the gathering together of the froward : and from the Insurrection of wicked Doers.

3. Who

5. And this I will do continually unto my Lives end, whenever I find myself under any Difficulties, addressing myself to thee for help.

6. The sweetest Marrow, and the most delicious Oil, is not so pleasant to others, as singing Praises to Thee is to Me.

7. Was I not used to make thee the Subject of my Meditations, both a-Bed and Up ?

8. I am conscious what a constant Assistance thou hast all along afforded me in my Troubles, therefore I have the better Assurance, that the Wings of thy providential Care shall defend me from all Harm.

9. My Soul hangs upon thee as a Child that walks along with its Parent, thy Hand holding me up to keep me from falling, and that I may be able to go thy Pace.

10. But for my Enemies, thou art so far from upholding them, that they shall fall not only to the Ground, but into their Graves.

11. They shall be destroyed by the Sword in Battle, 1 Sam. 31. and their Carcases shall be devoured by the wild Beasts of the Field.

12. Then shall God exalt me to the Kingdom which he has promised me, with great Joy and Triumph ; when all they that swear Allegiance to me shall be amply rewarded for their Duty ; but the Mouth of *Saul's* perjur'd Courtiers shall be so stopped, that they shall not be able to do further Mischief by their false Informations against innocent Men.

Paraphrase on Psal. 64.

O Lord, I address my earnest Prayers to thee for thy Assistance, do thou preserve me from my wicked Adversaries who have a Design upon my Life.

2. Defend me from the Cabals and Plots contrived against me by *Saul's* Partizans, and from the open force which they are now preparing against me.

3. They

3. Who have whet their Tongue like a Sword : *and shoot out their Arrows, even bitter Words.*

4. That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5. They encourage themselves *in* Mischief : and commune among themselves, how they may lay Snares, and say that no Man shall see them.

6. They imagine Wickedness and practise it : that they keep secret among themselves, every Man in the deep of his Heart.

7. But God shall suddenly shoot at them *with* a swift Arrow : *that* they shall be wounded.

8. Yea, their own Tongues shall make them fall : *insomuch that* who so seeth them shall laugh them to Scorn.

9. And all Men that see it, shall say, This hath God done : for they shall perceive that it is his Work.

10. The Righteous shall rejoyce in the Lord, and put his trust in him : and all they that are true of Heart shall be glad.

3. They have not, as yet, 'tis true, drawn the Sword against me, but they have whet their Tongues sharper than any Weapons, to report base Calumnies of me, to take away my Reputation ; and they shoot out Slanders of me, which pierce me more than their Arrows would.

4. That they may bring into trouble honest and innocent Men, wounding them by vile Slanders, which they are not aware of.

5. They every Day grow more and more hardened in their Falleness and Impudence, encouraging one another in their wicked Trade of Defamation, saying that God does not trouble himself with these Matters.

6. They put themselves to a great deal of Expence of Thought for something singularly wicked ; and when they have found it out, they set them-

selves greedily to put it in Practice, and that too with a great deal of Cunning and Secrecy.

7. But God shall blast their wicked Designs by a more sagacious reach of his Providence ; which shall have a more certain Effect than all their Contrivances, and shall end in their overthrow.

8. Yea, their own malicious Tongues, by which they designed Mischief to others, shall occasion their own downfall ; which wretched Disappointment shall expose them to the greatest Disgrace.

9. But as for good and holy Men, they shall have Occasion to magnific and adore the good Providence of God ; which shall be discovered in their Deliverance, and for the Prevailing of honest Simplicity above unrighteous Cunning.

The xij. day.

The Psalms.

Evening.

Lessons for the XIIth Day of the Month throughout the Year.

January 12.	February 12.	March 12.	April 12.
Morn. Gen. 21. Matt. 10.	Morn. Lev. 25. Mark 12.	Morn. Josh. 4. Luke 23.	Morn. 1 Sam. 27. Acts 9.
Even. Gen. 22. Rom. 10.	Even. Lev. 26. 2 Cor. 8.	Even. Josh. 5. 1 Theff. 3.	Even. 1 Sam. 28. James. 1.
May 12.	June 12.	July 12.	August 12.
Morn. 2 Kings 6. Matt. 10.	Morn. Job 16. Mark 12.	Morn. Ecclef. 3. Luke 24.	Morn. Jer. 52. Acts 10.
Even. 2 Kings 7. Rom. 11.	Even. Job 17, 18. 2 Cor. 9.	Even. Ecclef. 4. 1 Theff. 4.	Even. Lam. 1. Jam. 2.
September 12.	October 12.	November 12.	December 12.
Morn. Micah 6. Matt. 13.	Morn. Judith 15. Mark 15.	Morn. Ecclef. 37. John 4.	Morn. Isa. 37. Acts 12.
Even. Micah 7. Rom. 15.	Even. Judith 16. 2 Cor. 11.	Even. Ecclef. 38. 2 Theff. 3.	Even. Isa. 38. Jam. 5.

EVENING PRAYER.

Te decet hymnus. Psal. 65.

It is thought that this Psalm was composed by David after some great Drought, and does probably relate to the three Years Famine, which followed some time after the Rebellion of Absalom, recorded 2 Sam. 21. which being removed by plentiful Showers of Rain, the Psalmist praises the Goodness of God for it in this Hymn.

THOU, O God, art praised in Sion: and unto thee shall the Vow be performed in *Jerusalem*.

2. Thou that hearest the Prayer: unto thee shall all Flesh come.

3. My misdeeds prevail against me: O be thou merciful unto our Sins.

4. Blessed is the *Man* whom thou choosest, and receivest unto thee: he shall dwell in thy Court, and shall be satisfied with the Pleasures of thy House, *even* of thy holy Temple.

5. Thou

Interpretation on Psal. 65.

THOU hast particular Praises addressed to thee in Mount Sion, where is seated the Ark of thy Tabernacle, and where our publick Devotion is performed; and the whole City of *Jerusalem* shall echo with the Thanksgivings which shall be paid to thee there.

2. Thy readiness to relieve thy devout Worshippers in their Distress, shall give Encouragements to all Nations of the World, to apply to thee for help under their Calamities.

3. Every one of us ought to acknowledge that our Sins are of that Weight, that they are a sufficient Obstacle to

hinder God's Favours being shewn to us; but thou art a merciful God, which allowest Pardon upon sincere Repentance, to the greatest Offences.

4. But notwithstanding the many Offences which we have all, the very best of us, committed against thee, what a great degree of Happiness dost thou vouchsafe us, to allow us the Favour of partaking in thy publick Worship, and addressing our selves to thee in the Courts of the Tabernacle, and to have our Souls refreshed with the Sacred Praises which thou art celebrated with in thy holy House?

6. Thou

5. Thou shalt shew us wonderful things in thy Righteousness, O God of our Salvation : *thou that art* the hope of all the ends of the Earth, and of them that remain in the broad Sea.

6. Who in his Strength setteth fast the Mountains : *and is* girded about with Power.

7. Who stilleth the raging of the Sea : and the noise of his Waves, and the madness of the People.

8. They also that dwell in the uttermost parts of the Earth, shall be afraid at thy Tokens : thou that makest the out-goings of the Morning and Evening to praise thee.

9. Thou visitest the Earth, and bledest it : thou makest it very plenteous.

10. The River of God is full of Water : thou preparest their Corn, for so thou providest for the Earth.

11. Thou waterest her Furrows, thou sendest Rain into the little Valleys thereof : thou makest it soft with the drops of Rain, and bledest the increase of it.

12. Thou crownest the Year with thy Goodness : and thy Clouds drop Fatness.

13. They

5. Thou art remarkably Famous, for thy good Providence in working signal Deliverances of Persons in trouble among us thy chosen People; and for not only confining thy Goodness to us, but by thy extending it to Persons in the remotest Parts of the Earth, even that dwell in the Islands which are encompassed by the Ocean.

6. For it is Thou whose vast Power gave the Mountains such a Firmitude, as not to be removed by the strongest Hurricanes and Earthquakes; thy Omnipotence encompasses thee with an uncontrollable Authority over all thy Creatures, and sits close about thee as the Armour about a great Warrior.

7. For it is thou who dost quiet the boisterous Billows of the Ocean, when they rage never so furiously, and turn the greatest Storm into a Calm at thy Pleasure; thou dost appease the most turbulent Sedition of the People, and restore publick Peace after intestine Distractions.

8. All the barbarous Inhabitants of the remote Parts of the World shall be put into Confession, when they observe the unusual Phænomena and Appearances in Nature, such as Comets, Eclipses and Earthquakes; nay, the constant Revolutions of the Sun, Moon, and other heavenly Bodies, shall extort

Adoration from them, to thee the great Creator.

9. Nay, further, we have learned by our great Experience, what a kind Relief thou hast afforded to the Earth, which was scorched by so long a Drought, sending a seasonable Rain, causing it plentifully to bring forth its Fruits, after so great a Barrenness.

10. God's River, the great Celestial Magazine and Repository of Waters, from whence the Rains are supplied, overflow with Water; from thence thou sendest down seasonable Showers, to make the Corn grow, for the Nourishment of the Inhabitants of the Earth.

11. Thou makest the Rain to stagnate in all the little Furrows and Declivities thereof, thou dost soften all the hard Clods of the Ground with a fattening Moisture, and dost afford it thy Blessing to bring forth a happy Increase.

12. 'Tis thy Divine Bounty, which encircles the Earth with beautiful Flowers, and a pleasant Verdure, as it were with a Garland, in the Spring of the Year; it is thou who sendest that unctuous Moisture which descendeth out of the Clouds, which affords so successful a Growth to all the Vegetable World.

13. They shall drop upon the dwellings of the Wilderness : and the little Hills shall rejoyce on every side.

14. The Folds shall be full of Sheep : the Valleys also shall stand so thick with Corn, that they shall laugh and sing.

Tubilate Deo. Psal. 66.

The Title does not inform us who this Psalm was composed by ; some will have it to be wrote after the Return from the Captivity : But it is most probable it had David for its Author, being joined with the rest of his Psalms which lie in this Part of the Book, especially since the ancient Collectors have ascribed it to no one else. If it was his, it was wrote soon after his coming to the Throne, when the Philistines had lately, viz. during Saul's Reign, made such miserable Ravages in the Country, 1 Sam. cap. 14. & cap. 17.

O Be joyful in God, all ye Lands : sing Praises unto the Honour of his Name, make his Praise to be glorious.

2. Say unto God, O how wonderful art thou in thy Works : through the greatness of thy Power shall thine Enemies be found Liars unto thee !

3. For all the World shall worship thee : sing of thee, and praise thy Name.

4. O come hither and behold the Works of God : how wonderful he is in his doing toward the Children of Men.

5. He turned the Sea into dry Land : so that they went through the Water on Foot ; there did we rejoyce thereof.

6. He ruleth with his Power for ever, his Eyes behold the People : and such as will not believe, shall not be able to exalt themselves.

7. O

13. Even the heathy and barren Parts of the Wilderness, shall in some Measure be made fruitful as far as their Soil is capable thereof, by the late gracious Rain; and even the Sides of the craggy Rocks, shall have a new Heritage spring upon them, and look pleasant with a beautiful Green.

14. The Pastures shall be so crooded with Flocks of Sheep, that they shall look like a Garment of Wool upon them ; and all the Valleys shall bring forth such a prodigious Increase of Corn, that they shall rejoyce and triumph with the unusual Fertility.

Paraphrase on Psal. 66.

O Ye Inhabitants of all Regions of the World, sing joyful Songs to the Honour of the great JEHOVAH ; celebrate his glorious Name and renowned Fame.

2. Saying, O Lord God of Israel, what signal Works hast thou done for the Preservation of thy People, of what a vast Extent is the Amplitude of thy Power ? How hast thou given the Lie to thy Enemies, who defied thy Power to interpose it self in our behalf ?

3. All foreign Countries, when they shall hear of this so remarkable a Deliverance wrought by thee, shall be willing to take share in thy Worship, and to adore and praise thy holy Name.

4. You Inhabitants of foreign Countries, come into Judaea, or search into the Annals of our History, and you will be surpriz'd to hear of those great Miracles which God Almighty himself has been pleas'd to do for us Men of this Country.

5. God, for our sake, and to procure us a Passage through the Red-Sea, made the Waters on each side to retire, leaving us the dry Sands of the Bottom of the Sea to walk upon ; and this afforded our Forefathers a great occasion of rejoycing.

6. And it must be supposed, that God preserveth the same Authority over the Heathen Nations as he did then, making Observation what Designs they are driving on, to the Prejudice of his Servants ; for God will not suffer these unbelieving Idolaters to gain the Dominion over his faithful People.

7. O praise our God, ye People : and make the Voice of his Praise be heard ;

8. Who holdeth our Soul in Life : and suffereth not our Feet to slip.

9. For thou, O God, hast provided us : thou also hast tried us, like as silver is tried.

10. Thou broughtest us into the Snare : *and* laid Trouble upon our Loins.

11. Thou sufferdest Men to ride over our Heads : we went through Fire and Water, and thou broughtest us out into a wealthy *Place*.

12. I will go into thine House with Burnt-offerings : and will pay thee my Vows, which I promised *with* my Lips, and spake *with* my Mouth, when I was in Trouble.

13. I will offer unto thee fat Burnt-sacrifices, with the Incense of Rams : I will offer Bullocks and Goats.

14. O come *hither*, *and* hearken, all ye that fear God : and I will tell you what he hath done for my Soul.

15. I called unto him with my Mouth : and gave him Praises with my Tongue.

16. If

7. O therefore ye Nations, leave off your Superstitions and Idolatry, and joyn with us in the Worship of the true God ; that in a mutual Comfort of all our Voices, we may make the Praises of our great JEHOVAH resound the more.

8. That we may sing Praises to that great God, whose continual Conservation keeps us from sinking into nothing ; whose good Providence defends us from all outward Accidents which may befall us ; and, in our political State, who bears up our Spirits under national Calamities, and so directs our Councils, that we may give the Enemy no great Advantage over us.

9. Indeed God has suffered sometimes our Enemies to prevail against us, but this is not an Argument of his forsaking us, but of his great Love towards us ; being willing to better us by these Afflictions, as a Refiner purges the Dross from his Metal by the Fire.

10. Thou didst for some Time, when the Philistines were superior to us in the Battles which were fought between us, suffer us to be catch'd in a Gin as wild Beasts are, our Loins being as it were compassed round with an iron Chain, as the Loins of those Creatures

are, upon the springing of the Trap which is set for them.

11. Thou sufferest our Enemies to ride upon us, as they would do upon Horses and Asses ; we have gone *through Fire*, i. e. Calamities of a greater size ; *and Water*, i. e. Misfortunes of a lesser Magnitude ; but at last thou hast been pleased, after this long fatiguing March, to bring us to a very fruitful Pasture, a State of Liberty after long Oppression.

12. Having therefore received so great a Benefit from God, I at the Head of my People will go to God's House to offer up to him a Sacrifice for this publick Blessing, and that I may discharge there my Vow, which in the Time of my Trouble I made to him.

13. I will make to thee a Burnt-offering, not of poor lean Cattel, but of the Choicest of every Kind I can procure, fat Rams, Bullocks, and Goats.

14. O all ye People of *Israel*, hearken to what I have now to propose to you ; I will inform you, what gracious Instances of the Divine Favour God has been pleased to afford me.

15. I put up my Petitions to him for deliverance from my Misfortunes, which he presently answered, and turned my Addresses into Thanksgivings.

16. If I incline unto Wickedness with mine Heart : the Lord will not hear me.

17. *But* God hath heard *me* : and considered the Voice of my Prayer.

18. Praised be God, who hath not cast out my Prayer : nor turned his Mercy from me.

Deus misericors. Psal. 67.

This Psalm, tho' it bears the Name of David in the Greek and Latin Versions, was probably wrote after the Captivity by Eldras, or some other inspired Person, and is a Prophecy of the Propagation of the Gospel.

GOD be merciful unto us, and bless us : and shew us the light of his Countenance, *and be merciful unto us ;*

2. That thy way may be known upon Earth : thy saving Health among all Nations.

3. Let all the People praise thee, O God : yea, let all the People praise thee.

4. O let the Nations rejoice and be glad : for thou shalt judge the Folk righteously, and govern the Nations upon Earth.

5. Let the People praise thee, O God : let all the People praise thee.

6. *Then* shall the Earth bring forth her increase : *and* God, *even* our own God, shall give us his Blessing.

7. God

16. Which beside granting my Request, is another very great Instance of his Goodness to me, that herein I have an Opportunity of vindicating my Innocency which was aspersed by vile Slanders ; for it is Demonstration, that if I was so wicked as they would paint me out, God would not hear my Prayers.

17. But in full Confutation of their evil Suggestions, God hath vouchsafed a plenary Grant of all that I requested of him.

18. Thanks to my gracious God, for that he hath not rejected my Petition, but hath granted my Desires, not out of any Merit of mine, but out of his singular Mercy and Goodness.

Paraphrase on Psal. 67.

MY Prayer is, that God with his Mercy and Kindness would continually bless and protect our Nation ; and that he would not look upon us, as formerly in his Anger, as it were out of a Cloud, but that he would view us with a serene and pleasant Countenance, and as it were, with the Sun-shine of his Favour.

2. That thy true Religion may be propagated all over the World, and that every Nation may receive the glad Tidings of their Salvation.

3. Let not the Praise and Worship of thee the true God, be confined only to *Judea*, but let the Inhabitants of every Nation come in with us to adore thee.

4. Nay, the very Heathen Nations have for their Part the greatest Reason to exult and triumph, and to praise the Goodness of God ; for he is coming to govern them by righteous and good Laws, who were before under the Government of Satan, and had nothing to guide them, but some few Laws and Tendencies of Nature, or some Precepts of an old Tradition, which are now almost obliterated.

5. Let therefore all the Heathen Nations, to whom thou art reaching out so great a Benefit, sing to thy Praise ; let every Infidel People testify their Joy and Gratitude in Thanksgivings to thee.

6. Nay, we seem to see the happy Times of the Messias his Reign ; the *Earth hath brought forth her Increase*, (as the Hebrew reads it) fruitful Seasons and prosperous Years attend that glorious Time : and God, who is our peculiar God, shall distinguish us by a particular Mark of his Favour, some time or other under his great and holy Government.

7. God

7. God shall bless us: and all the ends of the World shall fear him.

MORNING PRAYER.

Exurgat Deus. Psal. 68.

This Psalm bears the Title of David, and was without all doubt wrote by him. The occasion of writing it, most probably, was some signal Victories which he obtained towards the beginning of his Reign, over the Philistines, 2 Sam. 19. 23. and which he attributed to the Presence of God's Ark, which he had settled at Mount Zion, 1 Sam. 7. 1.

Let God arise, and let his Enemies be scattered: let them also that hate him, flee before him.

2. Like as the Smoak vanisheth, so shalt thou drive them away: and like as Wax melteth at the Fire, so let the Ungodly perish at the presence of God.

3. But let the Righteous be glad, and rejoyce before God: let them also be merry and joyful.

4. O sing unto God, and sing Praises unto his Name: magnifie him that rideth upon the Heavens, as it were upon an Horse; praise him in his Name, JAH, and rejoyce before him.

5. He is a Father of the Fatherless, and defendeth the Cause of the Widows: even God in his holy Habitation.

6. He is the God that maketh Men to be of one mind in an House, and bringeth the Prisoners out of Captivity: but letteth the runagates continue in scarceness.

7. O

7. God shall favour us with most signal Blessings; and all the Nations of the World shall worship him by the Exercise of the true Religion.

Paraphrase on Psal. 68.

Let our great God exert his Power which he has suffered as it were to lie sleeping by him, let him rise up at last in his Wrath, to take Vengeance upon the Enemies of his People; and at his appearing on our side, all our Adversaries shall run away, not daring to abide one Shock from us.

2. Let their Army be as much dispersed as the Parts of Smoke are dissipated one from another, and at last the Sight of it as much vanished and lost: let thy appearing on our Side make their Courage melt away as the Wax melts away and lessens before the scorching Heat of the Sun.

3. But as for thy pious Servants, let them have an Opportunity of paying a publick Thanksgiving to Almighty God for a Victory over their Enemies.

4. Let us sing Songs of Victory to the great God for this is his Triumph, he does not, like mortal Conquerors, make his Procession riding upon a Horse, but upon the highest Heavens: Praise him

not with any pompous Title, as Men upon this Occasion affect, but by calling him by his own Name JEHOVAH, which is above all other honourable Compellations; and devoutly worship him, which is the greatest Service we can pay him.

5. He is a God who, tho' dwelling in the highest Heaven, has vouchsafed to take to himself an especial Place of Residence here upon Earth; yet he is withal pleased to do all the kind Offices for his distressed Creatures, succouring the Fatherless Children, and defending helpless Widows from injurious Oppressors.

6. This is that great God, who maketh Concord in a Family, and has in good Measure quieted the Factions which were raised in *Saul's* Reign: who has brought me from a State of Thraldom under *Saul's* Persecution, knocking off my Shackles and placing me upon a Throne: But as for such, who by their wicked Actions have turned Deserters of God's Holy Laws, he is so far from advancing or assisting them, that he leaves them to starve in Penury, as many of *Saul's* wicked Informers now do.

7. But

7. O God, when thou wentest forth before the People : when thou wentest through the Wilderneck,

8. The Earth shook, and the Heavens dropped at the Presence of God : *even as* Sinai also *was* moved at the Presence of God, who is the God of Israel.

9. Thou, O God, sentest a gracious Rain upon thine Inheritance : and refreshedst it when it was weary.

10. Thy Congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the Poor.

11. The Lord gave the Word : great *was* the company of the Preachers.

12. Kings with their Armies did flee, and were discomfited : and they of the Household divided the Spoil.

13. Though ye have lien among the Pots, yet *shall ye be* as the Wings of a Dove : that is covered with silver Wings, and her Feathers like Gold.

14. When the Almighty scattered Kings for their sake : then were they as *white* as Snow in Salmon.

15. *At* the Hill of Basan, *so is* God's Hill : even an high Hill, *as* the Hill of Basan.

16. Why

7. But the greatest demonstration of thy Love to thy People *Israel* was shown, when thou didst conduct our Fore-fathers through the Wilderneck in a cloudy Pillar by Day, and in a Pillar of Fire by Night, *Exod. 13. 21.*

8. And when thou didst descend from Heaven to give thy Divine Law to thy Servant *Moses*, the Bowels of the Earth trembled with internal Convulsions, the Heavens rung with Peals of Thunder, and were dissolved into Lightning and Rain ; the Mountain *Sinai* shook with such violent Concussions, as it it was going to move out of its Place, at the Appearance of the great God of *Israel*.

9. Thou art the same gracious God, who, *in our* Fore-fathers great Necessity, and Want of Food, didst send constantly Showers of Manna, to refresh and sustain them in their weary March in the Wilderneck, *Exod. 16. 4.*

10. Which made even that barren Place to be a comfortable Habitation for thy chosen People ; thy gracious Bounty providing for thy distressed Servants, who would otherwise have been in Want of necessary Subsistence, which the Nature of that Soil could not have afforded them.

11. Thou didst but speak the Word, and they gained a Victory over their Enemies, and the Women, whose cu-

stom it was to celebrate the Victories, *Exod. 15. 23.* met them with triumphal Songs, expressing themselves after this manner.

12. ' Kings with their great Armies did flee before the Face of *Jehovah* and his Troops, *Job. 10. 16. 11. 1.* and the Women and Children, which remained in the Tent, came out after the Battle to gather up the Spoil, which was left in the Field, *Numb. 31. 8.*

13. ' Tho' ye have formerly been reduced to the lowest Degree of Drudgery, making Bricks and Pots in smoky Kilns : yet hereafter ye shall appear in a bright and splendid Equipage, glittering like the Wings of a Dove, whose Feathers shine with a beautiful intermixture of Gold and Silver.

14. ' When God was pleased, by the Interposition of his Power, to grant his People a Victory over *Og* and *Sihon* and other Kings, he raised up the Credit and Honour of his People, and made them to look as glorious in the Sight of their Neighbours, as the snowy Head of *Sabaoth* glisters, by the Reflection of the Sun Beams.

15. But by the way, let not *Basan* in a peculiar manner boast it self for its proud rising ; Mount *Sinai* it self, where God's Tabernacle is now placed is a noble Hill likewise, and not inferior to *Basan*.

16. But

16. Why hop ye so, ye high Hills? *this is* God's Hill, *in the* which it pleaseth him to dwell: yea, the Lord will abide *in it* for ever.

17. The Chariots of God *are* twenty thousand, *even* thousands of Angels: and the Lord is among them, *as* in the holy Place of Sinai.

18. Thou art gone up on high, thou hast led Captivity Captive, and received Gifts for Men: yea, *even* for *thine* Enemies, that the Lord God might dwell *among* them.

19. Praised *be* the Lord daily: *even* the God *who* helpeth us; and poureth his Benefits upon us.

20. He is our God, *even* the God of whom cometh Salvation: God is the Lord, by whom we escape Death.

21. God shall wound the Heart of his Enemies: and the hairy Scalp of such a one as goeth on still in his Wickedness.

22. The Lord hath said, I will bring *my* People again, as I did from Basan: *mine own* will I bring again, as I did some time from the deep of the Sea.

23. That

16. But, O you *Basan* and *Salmon*, why should you so dance and triumphantly Joy, as if you were the only remarkable Hills on this side the World? *Sion* is a much more glorious Hill, in which God, by the seating of his Tabernacle there, has made the Place of his particular Residence, and will continue it there till the coming of the Messias.

17. As Princes usually are attended with a multitude of Chariots and Horsemen, so the Attendants of Almighty God, in his Place of Residence, in Mount *Sion*, are Myriads of Angels (or as the Hebrew expresses it) brisk and florid Spirits of the most bright and flaming Order in Heaven; and the Divine Presence is now as much actually in *Sion*, as it was formerly in *Sinai*.

18. Thou didst ascend up this holy Hill, when the Ark was brought thither, as a triumphing General returns home to his own City; the Captives which we have taken in this War, that was prospered by thy Assistance, were led or drawn as it were, after thy Chariot; it was thou that didst receive the Gifts which were made for the Ransom of the Prisoners Lives, and who didst put the Enemies under Contribution; that Peace being established all around, the Lord God might

come to take up a quiet Habitation in this Place.

19. Therefore continual Thanks be given to our great God, who not only assisteth us in our Wars, but is continually loading us with fresh Favours of every kind.

20. He is the peculiar tutelar God of our Nation, who preserves our State from all Dangers that may threaten it; he is the great JEHOVAH, the only true God, who interposes in our Behalf, and keeps us from being conquered and slain by our Enemies.

21. God, who fights for us, shall strike our Enemies the Philistines with a mortal Blow upon the Head, so entirely defeating them, that they shall never again give us Disturbance; he shall cut through the hairy Pate of those fierce Idolaters, and utterly destroy them.

22. Nay, God himself hath declared his Purpose of defending us; uttering these Words, I will always have a tender Care to protect my People *Israel*, I will as carefully guard them from their Enemies, as I formerly did defend them from the Power of *Og* King of *Basan*; I will interpose the same omnipotent Power in their Behalf, as I did when I made them pass through the Red Sea.

23. That thy Foot may be dipped in the Blood of *thine* Enemies : *and that* the Tongue of thy Dogs may be red through the same.

24. It is well seen, O God, how thou goest : how thou my God and King goest in the Sanctuary.

25. The Singers go before, the Minstrels *follow* after : in the midst *or* the Damsels playing with the Timbrels.

26. Give thanks, O Israel, unto God the Lord in the Congregations : from the ground of the Heart.

27. There *is* little Benjamin their Ruler, and the Princes of Juda their Counsel : the Princes of Zabulon, *and* the Princes of Nephthali.

28. Thy God hath sent forth Strength for thee : stablish the thing, O God, that thou hast wrought in us,

29. For thy Temples sake at Jerusalem : *so* shall Kings bring Presents unto thee.

30. When the company of the Spear-Men and multitude of the Mighty are scattered abroad among the Beasts of the People, *so that* they humbly bring pieces of Silver : *and when* he hath scattered the People *that* delight in War,

31. Then

23. He does design to give thee, O David, an absolute Victory over thy Enemies, making thy Feet to wade in their Blood in the Field of Battle, and suffering the Dogs, that follow the Army, afterwards to lick it up.

24. It was a glorious Sight to behold, with what Pomp and Triumph thy holy Ark was introduced lately into the Sanctuary.

25. First went Part of the Levites singing delightful Hymns to thy Honour ; another Part of them closed the Ret, playing upon Variety of instrumental Musick ; and between these two, a select Company of Virgins playing with Timbrels, and the Song which was then sung to thy Honour, was this ;

26. 'O Israel : pay everlasting Thanks to the great JEHOVAH, the only true God, in the sacred Assembly of his devout Servants ; and this not superficially, and as Matter of Form, but from the very Bottom of your Heart.

27. 'To make up this noble Congregation all the Tribes of Israel ascend the sacred Hill of *Sion* ; and among these the Tribe of *Benjamin*, *Jacob's* youngest Son, that God was pleased to grace first with the Monarchy of *Israel*, there is the Tribe of *Judah*, of whom the chief Nobility and great Council of our Nation are cho-

sen, (to say nothing of my Advancement therefrom ;) there were likewise the Chiefs even of the Tribes the most remotely distant from *Jerusalem*, *Zabulon* and *Nephthali*.'

28. O *Israel*, God has commanded in fresh Succours in order to thy Assistance ; and we beseech thee, O God, to perfect our Conquest over our Enemies, which by thy Aid we have so successfully begun,

29. Because of thy Ark and Tabernacles sake, which are seated at *Jerusalem*, and where thou dost vouchsafe us thy more especial Presence, we are in good hopes that upon this Account thou wilt grant us now a more particular Success in our Wars ; that Captive Kings shall offer up Presents at thy Altar for their Religion.

30. For when their strong Bodies of Spear-Men and other Battalions, shall be totally routed, and many of them destroyed by the fierce Boors and Country-men in their flight ; when others, that are saved alive, shall come in humble Manner and pay so many Pieces of Silver for their Redemption ; and when this People, who have so long delighted in War, and been plaguing us with it, shall have their fill of it, and be reduced to such a Degree of Weakness as it shall not be in their Power, any more, to injure their harmless Neighbours ;

31. Then

The xiiij. day.

The Psalms.

Morning.

31. Then shall the Princes come out of Egypt: the Morians Land shall soon stretch out her Hands unto God.

32. Sing unto God, O ye Kingdoms of the Earth: O sing Praises *unto* the Lord,

33. Who sitteth in the Heavens *over all* from the beginning: so, he doth send out his Voice, yea, and that a mighty Voice.

34. Ascribe ye the Power to God over Israel: his Worship and Strength is in the Clouds.

35. O God, wonderful art thou in thy Holy Places: *even* the God of Israel; he will give Strength and Power unto his People; blessed be God.

31. Then shall *Egypt* and other Foreign Countries send their Princes in Embassy, to congratulate the happy Successes of this Crown; and even Persons from the Land of the *Moors* or *Æthiopians* shall come hither to join in Worship with us to our God.

32. O all ye Nations of the World, sing Praises to our God; for Time will come under the Kingdom of the Messiah that you shall be admitted to the Worship of the true God.

33. For he, from his first Creation of all Things, was their Sovereign Lord, and had an absolute Authority over them: And when he speaks with his

Thunder, any one may observe what Power he is surrounded with.

34. You ought to praise and adore the Almighty Power of God, if it were only for his Defence of the Jewish Nation by so many miraculous Preservations; but his glorious Presence is only discover'd to the Angels and Blessed Spirits in Heaven.

35. But even here on Earth our God, JEHOVAH, reveals a wonderful degree of his Majesty, in his Holy Sanctuary; displaying his Glory by his Shechinah; and sending out Relief to his People when they are in Distress; for ever Blessed be his Holy Name for so great a Favour.

Lessons for the XIIIth Day of the Month throughout the Year.

<i>January 13.</i>	<i>February 13.</i>	<i>March 13.</i>	<i>April 13.</i>
Morn. Gen. 23. Matt. 11.	Morn. Numb. 11. Mark 13.	Morn. Josh. 6. Luke 24.	Morn. 1 Sam. 29. Acts 10.
Even. Gen. 24. Rom. 11.	Even. Numb. 12. 2 Cor. 9.	Even. Josh. 7. 1 Thess. 4.	Even. 1 Sam. 30. Jam. 2.
<i>May 13.</i>	<i>June 13.</i>	<i>July 13.</i>	<i>August 13.</i>
Morn. 2 Kings 8. Matt. 11.	Morn. Job 19. Mark 13.	Morn. Eccl. 5. John 1.	Morn. Lam. 2. Acts 11.
Even. 2 Kings 9. Rom. 12.	Even. Job 20. 2 Cor. 10.	Even. Eccl. 6. 1 Thess. 5.	Even. Lam. 3. Jam. 3.
<i>September 13.</i>	<i>October 13.</i>	<i>November 13.</i>	<i>December 13.</i>
Morn. Nahum 1. Matt. 14.	Morn. Wild. 1. Mark 16.	Morn. Ecclus. 39. John 5.	Morn. Isa. 39. Acts 13.
Even. Nahum 2. Rom. 14.	Even. Wild. 2. 2 Cor. 12.	Even. Ecclus. 40. 1 Tim. 1.	Even. Isa. 40. 1 Pet. 1.

EVENING PRAYER.

Salvum me fac. Psal. 69.

This is a Psalm of David composed in some Time of very great Trouble most probably in the Time of Absalom's Rebellion, and has relation to his Misfortunes at that Time; but some Things therein occur which have a particular reference to the Sufferings of Christ, and his Crucifixion.

SAve me, O God : for the Waters are come in even unto my Soul.

2. I stick fast in the deep Mire, where no ground is : I am come into deep Waters, so that the Flood run over me.

3. I am weary of crying, my Throat is dry : my Sight faileth me for waiting so long upon my God.

4. They that hate me without a Cause, are more than the Hairs of my Head : they that are mine Enemies, and would destroy me guiltless, are mighty.

5. I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6. Let not them that trust in thee, O Lord God of Hosts, be ashamed, for my Cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7. And why? for thy sake have I suffered Reproof : Shame hath covered my Face.

8. I am become a stranger unto my Brethren : even an alien unto my Mothers Children.

9. For

Paraphrase in Psal. 69.

Help, help, my gracious God, and save thy perishing Servant, for such a violent Torrent of Water has broke in upon me, as rises above my Head, and puts me in danger of being drowned.

2. My Feet stick so fast that I cannot move them, in a deep Mud which I can find no Bottom of, and when the Flood comes in, it flows over me, I not being able to disengage my self, and to swim away with the Stream.

3. I am tired with so long calling unto thee for Assistance ; my Throat is dry, all the Moisture thereof being spent with so long crying out : I have looked up to thee so long for Help, that mine Eyes seem'd to have lost their Sight, by being so long turned upwards and fixed upon one Object.

4. The Hairs of my Head are not so numerous, but the Number of my causeless Enemies exceed them : and though my Cause be never so just, my Interest lessens, and the Power of my Enemies is enlarged.

5. I never stood in any Obligation to them, if they had done any Thing for my sake, I always requited them with a far greater kindness : Thy all-searching Wisdom, which knows all my Follies and my Faults, can best tell if I have deserved any of this ill Treatment which they give me.

6. Let not those who have abetted my just Cause, and do depend upon thee for thy Assistance, be discouraged by thy letting my Adversaries have an advantage against me, but afford me speedy Relief, since thy own Honour is so much concerned therein.

7. For I have suffered many Reproaches for my firm reliance upon thee, my Enemies upbraiding me that I trust in a God that does not seem hitherto to have any Concern for my Sufferings.

8. Those that are the nearest related to me in Blood, lay aside their former familiarity, as being afraid that they shall share in the Misfortunes that I am involved with.

9. For

9. For the Zeal of thine House hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10. I wept and chafened my self with fasting : and that was turned to my reproof.

11. I put on Sack-cloth also : and they jested upon me.

12. They that sit in the Gate speak against me : and the Drunkards make Songs upon me.

13. But, Lord, I make my Prayer unto thee : in an acceptable time.

14. Hear me, O God, in the multitude of thy Mercy : even in the truth of thy Salvation.

15. Take me out of the Mire, that I sink not : O let me be delivered from them that hate me, and out of the deep Waters.

16. Let not the Water-floods drown me, neither let the deep swallow me up : and let not the Pit shut her Mouth upon me.

17. Hear me, O Lord, for thy loving kindness is comfortable : turn thee unto me according to the multitude of thy Mercies.

18. And hide not thy face from thy Servant, for I am in trouble : O haste thee and hear me.

19. Draw

9. For that great Zeal and Concern, which I have always shewn for thy Worship, in punishing the Profanation and Neglect thereof, has drawn a Confederacy of irreligious Men upon me, who are now juſt upon the Point of compassing my Ruin.

10. Whenever I performed any religious Exercise, as particularly, when I kept a Day of strict Fasting and Humiliation, these prophane Persons made a Mock of my Devotion.

11. When I put on Sack-cloth, the Habit of a mourning Penitent, I became a jest for these irreligious Men to laugh at.

12. Those idle People, that spend their Time in loitering at the Gates of the City, and passing their Censures upon those who walk by ; these sorry People make their Reflections upon me ; and the Drunkards, in their Cups, sing Songs upon my Misfortunes, to make themselves merry.

13. But for my Part, I take little notice of their profane irreligious Railery, but apply my self to thee for Relief, in a Time when thy Assistance will be the most acceptable to me, and which will be most worthy of thy Interposition, especially since all humane Helps fail me.

14. O therefore be pleased to vouchsafe a gracious Answer to my Prayer, let thy Mercy be discovered in so great a Deliverance, and make good thy Promise to me, in preserving me.

15. Deliver me from this great Affliction which I am plunged in, as a Man that is sunk deep in the Mire ; and which, like a deep Water, will drown me, unless thou dost speedily come to my Assistance.

16. Let me not perish in this Deluge of Misfortunes, which are broke in upon me ; let me not be buried alive in the Grave, which, by these sad Afflictions, I seem to be tumbled into, and to have the Ground thrown in upon me.

17. I beseech thee, O Lord, to afford me timely Succour in this my great Distress, for thy Favour is the most comfortable Thing I can enjoy ; and be pleased to shew thy former Kindness to me, by letting me again partake of thy abundant Mercy.

18. Do not thou, any longer, in thy Anger, turn thy Face from me, for I am now under so great Misfortunes, that I am not able to support my self under them ; O therefore do thou use all the Dispatch possible to come to my Assistance !

19. Draw nigh unto my Soul *and* save it : O deliver me because of mine Enemies.

20. Thou hast known my reproof, my shame, and my dishonour : mine Adversaries *are* all in thy sight.

21. Thy rebuke hath broken my Heart, I am full of heaviness : I looked for *some* to have pity on me, but *there was no* Man, neither found I any to comfort me.

22. They gave me Gall to eat : and when I was thirsty they gave me Vinegar to drink.

23. Let their Table be made a Snare to take themselves withal : and let the things *that should have been* for their Wealth, be unto them an occasion of falling.

24. Let their Eyes be blinded that they see not : and ever bow thou down their Backs.

25. Pour out thine Indignation upon them : and let thy wrathful Displeasure take hold of them.

26. Let their habitation be void : and no Man to dwell in their Tents.

27. For they persecute *him* whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28. Let

19. I beseech thee to make nigher Approaches to me than thou hast formerly done, and rescue my Life out of my Enemies Hands, who are just ready to destroy it : Do thou preserve me, if it be but to hinder the Triumph of mine Enemies, who reproach me for my Reliance upon thee.

20. Thy All-seeing Eye has taken notice, what Disgrace and Obloquy I have underwent for the sake of Religion and a good Conscience ; and thou dost treasure up in thy eternal Mind, the Wrongs which they have done me.

21. The Reproaches which thou hast been pleased to expose me to, have wounded me to the very Heart, especially when I expected Succour from thee, but have been disappointed therein ; my Adversaries in the mean time, making Jest upon me for the Fruitlessness of my Hopes.

22. But no one was ready to give me any Assistance or Comfort in my Trouble, they only contrived to aggravate my Misfortunes, with as much Cruelty, as one who gives a Cup of Gall and Vinegar to a thirsty Person who begs for Drink ; as the Jews shall hereafter give the same to the Messiah upon the Cross, *Matt. 27. 34. John 19. 28, 29.*

23. And here I am carried off, to

speake of the miserable Punishment God shall lay upon the Persecutors of that Spiritual Prince ; as they inhumanly offered their Saviour Gall and Vinegar, God shall make them drink of a more bitter Cup, their being gathered together to eat the Paschal Sacrifice, shall be the Occasion of their greater Destruction at the Siege of *Jerusalem* ; and that Time which they shall think to meet together in Joy, shall be a Season of the most miserable Grief.

24. Their Eyes shall be for many Ages so darkened, that they shall not see the Light of the Gospel of the Messiah ; they shall be in all Countries, where they shall dwell, miserable Slaves and Vassals, and always bow down under a foreign Yoke.

25. Thy Anger, O God, shall be poured out upon them, with the Fury of a Torrent, and surprize and overtake them when they least expect it.

26. Their City shall be destroyed : they shall be turned out of their own Country, and carried Captive into all foreign Nations, and none of their Posterity left behind to succeed them in *Judea*.

27. Because they persecuted him, or whom thou hast laid the Chastisement of us all, *Isa. 53. 4, 5.* and put to Death the Lord of Life.

28. For

28. Let them fall from one Wickedness to another : and not come into thy Righteousness.

29. Let them be wiped out of the Book of the living : and not be written among the Righteous.

30. As for me, *when I am* poor and in heaviness : thy help, O God, shall lift me up.

31. I will praise the Name of God with a Song : and magnifie it with Thanksgiving.

32. *This* also shall please the Lord : better than a Bullock that hath Horns and Hoofs.

33. The humble shall consider *this and* be glad : seek ye after God, *and* your Soul shall live.

34. For the Lord heareth the poor : and despiseth not his Prisoners.

35. Let Heaven and Earth praise him : the Sea and all that moveth therein.

36. For God will save Sion, and build the Cities of Juda : that *Men* may dwell there, and have it in possession.

37. The Posterity also of his Servants shall inherit it : and they that love his Name, shall dwell therein.

Deus in adiutorium. Psal. 70.

This Psalm was composed by David in time of some extraordinary Distress. It is a Part of the 40th Psalm, with some little Variation.

Haste thee, O God, to deliver me : make haste to help me, O Lord. 2. Let

28. For this Cause thou shalt take the Grace of thy holy Spirit from them, so that having no Restraint therefrom upon them, they shall run from one Sin to another, till they are arrived to such a top pitch of Wickedness, that God will bear with them no longer, but pronounce their Condemnation.

29. They shall be struck out of the List of God's Children, and shall not partake of those glorious Rewards which he lays up in Store for his righteous Servants. This shall be the Portion of the wicked Crucifiers of the Messiah.

30. But as for me, tho' I am at present under a Cloud of Misfortunes, God's gracious Assistance shall remove them from me, and raise me to my former Honour.

31. And then I shall have a fresh Opportunity given me to praise his great Name with a new Hymn, composed in thankful Remembrance of his Goodness to me.

32. And such a devout Thankfulness shall be more acceptable to God, than to sacrifice to him a full grown Bullock.

33. This shall be an Occasion of very

joyful Reflection to all good Men, to consider how readily God appears in the Defence of those his pious Servants who rely upon him ; this will be an Encouragement for them likewise to expect Preservation, upon their trusting in him.

34. For all Men may depend upon this as an undoubted Truth, that God is always ready to assist his devout Servants, who rely upon him for Deliverance from their Afflictions.

35. And now let all the Angels and Saints in Heaven, and all the Inhabitants of every Country of the World, join in Confort to praise our gracious God.

36. For God will yet, for many Ages, protect the City of *Jerusalem*, and the Jews shall inhabit it.

37. Many Generations of his chosen People, who worship him with the true Religion which he has prescribed, shall live quietly there.

Paraphrase on Psal. 70.

O Lord, I beseech thee to make all possible speed to deliver me from this imminent Danger which threatens me.

2 Let them be ashamed and confounded, that seek after my Soul : let them be turned backward and put to confusion, that wish me Evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee : and let all such as delight in thy Salvation, say alway, The Lord be praised.

5 As for me, I *am* poor and in misery : haste thee unto me, O God.

6 Thou *art* my helper and my redeemer : O Lord, make no long tarrying.

MORNING PRAYER.

In te, Domine, speravi. Psal. 71.

This Psalm, tho' it does not bear the Name of David in the Inscription, yet it was probably wrote by him, and that in the Time of Absalom's Rebellion, because of the Words Verse 9. Forsake me not in my old Age; for it cannot be referred to Saul's Persecution of him, he being then but Thirty Years Old.

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me in thy Righteousness ; incline thine Ear unto me, and save me.

2 Be thou my strong hold whereunto I may alway resort : thou hast promised to help me, for thou *art* my House of defence and my Castle.

3 Deliver me, O my God, out of the Hand of the Ungodly : out of the Hand of the Unrighteous and Cruel Man.

4 For thou, O Lord God, art the thing that I long for : thou *art* my hope, even from my Youth.

5 Through

2. Let those who are so wicked as to have a Design against my Life, be shamefully disappointed by the defeating of their Design by thy good Providence. let them take to themselves all the Disgrace of a routed Army.

3. Let Shame and Confusion be a Reward to them, for their scornful exposing of me.

4. But let all those pious Persons, who depend upon thy heavenly Assistance for their Succour, have an Opportunity of praising thy good Providence, by a timely Deliverance afforded them.

5, 6. Indeed my Condition, at present, is very destitute and forlorn, therefore I beseech thee. O my gracious God, to make a quick dispatch of thy Succours to me, for I am totally destitute of any Assistance but thine, and therefore I beg of thee, with all possible speed, to afford it me.

Paraphrase on Psal. 71.

O Lord, thou knowest that I never reposed any Trust or Expectation of Deliverance in any one but thee, let not therefore my Hopes be shamefully disappointed, but, out of thy Love to Justice, deliver me from my cruel Oppressors ; hear my humble Address to thee, and preserve me from mine Enemies.

2. Be thou my strong Citadel to which I may betake my self in Time of extrem Danger, according to the Promise which thou hast made to me, to preserve me in my Distress.

3. I beseech thee, O my gracious God, to interpose thy particular Providence, in rescuing me from my unjust and cruel Adversaries.

4. For thou art the Object of my Hope and most ardent Desire, from my Youth to this very Time, my Dependence has always been upon thee.

5. Through thee have I been holden up ever since I was Born : thou art he that took me out of my Mothers Womb, my praise shall be always of thee.

6. I am *become* as it were a Monster unto many : but my sure trust is in thee.

7. O let my Mouth be filled *with* thy Praise : that I may sing of thy Glory and Honour all the Day long.

8. Cast me not away in the time of Age : forsake me not when my Strength faileth *me*.

9. For mine Enemies speak against me, and they that lay wait for my Soul, take their Counsell together, saying : God hath forsaken him, for *there is none* to deliver him.

10. Go not far from me, O God : my God, haste thee to help *me*.

11. Let them be confounded *and* perish, that are against my Soul : let them be covered *with* Shame and Dishonour, that seek to do me Evil.

12. As

5. Thou hast supported me under all the Dangers and Calamities which have befallen me ever since my Childhood ; and since thou didst take me into thy Hands to nurse and cherish me, when first I came out of my Mother's Womb, and hast, by thy wonderful Providence, preserved me ever since, I make no doubt but thou wilt extend the same gracious Goodness to me now in my old Age ; for all which Favours I am eternally obliged to praise thee.

6. I am become an absurd Spectacle to all that look upon me, who cast scornful Reflections at me ; but nevertheless I do not abate my stedfast reliance upon thee, as well knowing that there is no such certain dependance as the divine Defence.

I am become a frightful Spectacle to a great many, who are afraid to come near me ; but notwithstanding their wrong Opinion of me, I will not cease to expect Deliverance out of my Troubles from thy Hand, who wilt restore me to my former Dignity, and set me right in the good Opinion of my Subjects again.

7. O give me once more an Opportunity of singing Praises to thee in the publick Congregation ; that I may spend the Day in the devout Worship of thee.

8. Thou who hast vouchsafed me so many wonderful Deliverances from my Troubles, in my younger Time, O do not thou throw me out of thy Protection in my old Age, when I have less Abilities, than I had formerly, to help my self.

9. For the Mouths of my Enemies are open against me, by constant Revelings and Calumnies ; they are always bandying together in Plots and Conspiracies against my Life ; they giving out, that God, my wonted Protector, has disclaimed any further Care of me, by Reason of my Sins ; and that now is their favourable Opportunity of throwing me out of my Dominions, or making themselves Master of my Person, since no one is likely to interpose to rescue me from them.

10. Therefore, O my gracious God, be not thou backward to assist me in this Extremity of Danger ; leave me not without thy Care for a Minute, but make all imaginable haste to succour me.

11. Let all my Adversaries, that are embarked in this wicked Design against my Life, be routed and shamefully defeated, so that they may not be able to attempt the same against me for the future.

12. As for me, I will patiently abide alway : and will praise thee more and more.

13. My Mouth shall daily speak of thy Righteousness and Salvation : for I know no end thereof.

14. I will go forth in the strength of the Lord God : and will make mention of thy Righteousness only.

15. Thou, O God, hast taught me from my Youth up until now : therefore will I tell of thy wondrous Works.

16. Forsake me not, O God, in mine old Age, when I am gray-headed : until I have shewed thy Strength unto this Generation, and thy Power to all them that are yet for to come.

17. Thy Righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18. O what Troubles and Adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the Earth again.

19. Thou hast brought me to great Honour : and comforted me on every side.

20. There-

12. But however thy good Providence shall think fit to dispose of me, I will continually persist to trust in thee, and I doubt not, but thou wilt in thy good Time, give me an Opportunity, by a fresh Deliverance, to praise thy Goodness more than I have done heretofore.

13. Thy Justice, in vindicating the Cause of the Innocent, shall be the continual Theme of my Song ; which is an Attribute of thine so boundless, that no mortal Intellect can fathom, and no Tongue express.

14. I will now draw up my Army to meet my Enemies, not trusting in the Numbers and Valour of my Troops, but in the Almighty Power of God who assists me ; I will not encourage my Soldiers, by making boast of the Superiority of my Forces, but by mentioning to them thy Favour of my Cause.

15. Thou, O God, hast been my Tutor, and the Defender of my Weakness, ever since I was a Child ; and therefore I shall always bear in Mind the grateful Remembrance of those many miraculous Preservations which thou hast afforded me.

16. Therefore, O my God, I beseech thee not to cast off the Cause of me, in my declining Years, when I have most

Occasion for thy Protection ; but afford me an Opportunity of letting the People of this Generation see, and praise thy Goodness in my Preservation, as the People under Saul's Reign saw it once before ; and let thy Almighty Power, interposed in my behalf, be a standing Monument of thy Justice, in preserving Innocent Persons to all future Ages.

17. And indeed it must be owned, that thy Justice, in this Particular, is much to be admired : For if we recount all the signal Deliverances, which thou hast wrought for thy pious Servants, throughout all Ages ; we shall be necessitated in Admiration to cry out, Who is to be compared to our God ?

18. I have not forgot, with what great Afflictions thou hast been pleased formerly to exercise me, and yet in thy good Time, thou wert pleased to deliver me from them, and to re-instate me in a joyful Prosperity ; and tho' I were plunged, as it were, in an Abyss of Misfortunes, yet thou wast pleased to raise up my Head above Water again.

19. For thou didst not only deliver me from the Danger of Saul's Persecution, but wert pleased to advance me to the Honour of the regal Power, and all the Satisfaction which attend that high Condition.

20. There-

20. Therefore will I praise thee and thy faithfulness, O God, playing upon an Instrument of Musick : unto thee will I sing upon the Harp, thou holy One of Israel.

21. My Lips will be fain when I sing unto thee : and so will my Soul whom thou hast delivered.

22. My Tongue also shall talk of thy Righteousness all the Day long : for they are confounded and brought unto Shame, that seek to do me Evil.

Deus, judicium. Psal. 72.

This is a Psalm of David, wrote, as most of the Ancient and Modern Commentators allow, upon Solomon's being anointed to be his Successor by Zadok, and his solemn Inauguration thereupon, 1 Kings 1. 1. And herein David recommends him in this Form of Prayer to the Blessing of God upon this Undertaking. But by some imperceptible Motions of the holy Spirit, his Mind is carried off to speak of the Messias. Upon which Account many of the Jewish Writers explain this Psalm, as spoken mostly of the Messias. So says R. Obadiah and R. Eben Ezra. The Midrash upon these Words, Give thy Judgments, &c. say, This is the King Messias. And in the Talmud, when the Question is asked, What is the Name of the Messias? It is, answered Hinnon, from v. 17. of this Psalm, His Name shall endure for ever. And R. Solomon Jarchi and Kimchi say, That all their old Rabbins explain this of King Messias : And Kimchi particularly says, that This is properly to be understood of Christ, but Hyperbolically only of Solomon.

Give the King thy Judgments, O God : and thy Righteousness unto the King's Son.

2. Then shall he judge thy People according unto Right : and defend the Poor.

3. The Mountains also shall bring Peace : and the little Hills Righteousness unto the People.

4. He

20. Therefore I will not fail still to trust in thy wonted Goodness towards me, and when thou shalt have accomplished my Deliverance, I will praise thy infinite Goodness upon Instruments of Musick of the noblest Kind I can procure, I my self bearing a Part in the Comfort, and playing upon the Harp, and singing a new Psalm which I shall compose, in memory of thy Deliverance.

21. And then, not only my Lips, but my very Soul, shall exult and triumph, when in my Song I shall commemorate so glorious a Deliverance.

22. Nor shall it suffice me, only once solemnly to commemorate thy Mercy towards me ; but this mighty Deliverance shall be the constant Subject of my Discourse, for thy so justly turning those Harms upon my Adversaries, which they unjustly designed against me,

Paraphrase on Psal. 72.

I Beseech thee, O Lord, to afford to me thy Servant *David*, a Talent of executing the regal Office with Justice and Equity, and grant to my Son *Solomon* that he may follow my Example in the Exercise of the same Vertues.

2. And that shall enable him to administer Justice with an impartial Hand to all his Subjects ; and to defend poor Sufferers, against the Injuries of opulent Oppressors.

3. But I foresee, that tho' *Solomon's* Reign shall be very happy and advantageous to the People, yet another Prince, viz. the *Messias*, who shall come after him, shall be the Author of greater and more spiritual Blessings : in his Time the barren and unfruitful Mountains, whose unhappy Soil now hinders them from bringing forth any Thing acceptable, shall be bless'd, by having the Gospel of the *Messias* preach'd to the Inhabitants thereof.

4. He shall keep the simple Folk by their Right : defend the Children of the Poor, and punish the Wrong-doer.

5. They shall fear thee, as long as the Sun and Moon endureth : from one Generation to another.

6. He shall come down like the Rain into a fleece of Wool : even as the drops *that* water the Earth.

7. In his time shall the Righteous flourish : yea, and abundance of Peace, so long as the Sun and Moon endureth.

8. His Dominion shall be also from the one Sea to the other : and from the Flood unto the Worlds end.

9. They that dwell in the Wilderness shall kneel before him : his Enemies shall lick the Dust.

10. The Kings of Tharsis, and of the Isles, shall give Presents : the Kings of Arabia and Saba shall bring Gifts.

11. All Kings shall fall down before him : all Nations shall do him Service.

12. For he shall deliver the Poor when he crieth : the Needy also, and *him* that hath no helper.

13. He shall be favourable to the simple and needy : and shall preserve the Souls of the Poor.

14. He shall deliver their Souls from falsehood and wrong : and dear shall their Blood be in his Sight.

15. He

4. He shall maintain the Right of the simple ordinary Men in having the Gospel preached unto them before others of higher Quality, offering even to poor Children the Benefits of his Covenant, denouncing everlasting Punishment to those who shall disobey his Laws.

5. The Religion which he shall establish, shall never be abolished, but shall continue to the End of the World.

6. He shall descend with a kind Influence, just as a gentle Rain, which stands in Pearl-drops upon a Fleece of Wool ; and like the Dew which settles upon the Grass.

7. During the Time of whose divine Administration, Piety and Holiness shall remarkably flourish in the World under the Influence of his Laws, and Men shall enjoy the Satisfaction of everlasting Peace of Conscience, *Zach.*

9. 10. *Deut.* 9. 21.

8. His Kingdom shall be so enlarged, that all Nations of the Earth shall flow into it, and yield Obedience to his Laws, *Psal.* 2. 8. *Isa.* 45. 22.

9. Those that live in the most remote and desert Places shall adore his

Majesty ; those that are now Enemies to the true Worship of God, shall, with the most humble prostration, fall down to the Ground, in their devout Addresses to him.

10. He shall have his pious Worshipers in the most remote Parts of the World, such as *Arabia* in *Asia*, and *Socotra* in *Africa*.

11. The most potent Monarchs shall lay down their Crowns at his Feet, and their Subjects shall submit themselves to his Sovereign Dominion.

12. He shall deliver poor and distressed Sinners from the Load of their oppressed Consciences, and Tyranny of Satan, offering the Terms of Salvation to Men to whom there is no other Redeemer given but himself.

13. He shall shew abundant Mercy to the Souls of poor Sinners, delivering them from the Stratagems and Power of the Devil.

14. He shall defend them from the false Accusations and evil Suggestions of that malicious Spirit ; accounting the Souls of Men to be so dear to him, that he shall lay down his Life to keep them from Perishing.

15. He shall live, and unto him shall be given of the Gold of Arabia: Prayer shall be made ever unto him, and daily shall he be praised.

16. There shall be an heap of Corn in the Earth, high upon the Hills: his Fruit shall shake like Libanus, and shall be green in the City like Grass upon the Earth.

17. His Name shall endure for ever, his Name shall remain under the Sun among the Posterities: which shall be blessed through him, and all the Heathen shall praise him.

18. Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19. And blessed be the Name of his Majesty for ever: and all the Earth shall be filled with his Majesty. Amen, Amen.

15. God shall advance him to a State of immortal Life and Glory, and to a Crown far more precious than one made of Arabian Gold; when he shall be worshipped by all created Beings to all Eternity, and continual Hallelujahs shall be sung to his Honour.

16. The Blessings of this spiritual Kingdom shall be multiplied like the Produce of a very fruitful Year, when the barren Mountains yield a plentiful Crop, and the standing Corn shakes with the Wind upon the Hills, as the Trees do upon Libanus, and other Mountains; and the Cities shall yield forth Fruit, from his Word sown among them, as kindly as the Grass grows in a fertile Pasture.

17. His Kingdom shall be of eternal Duration, and all future Generations

shall be blessed in him, Gen. 22. 18. and likewise the Heathen Nations shall submit themselves to his Laws, and join in his Worship.

18. All Honour and Glory therefore be ascribed to the great God of the Jews, who alone is invested with omnipotent Power, and can perform miraculous Actions which are above the Force of Nature.

19. The renown of his glorious Majesty shall continue to all Generations, especially when it shall be attended with so much gracious Goodness, as shall be then displayed, when the Gentiles shall be called under the Kingdom of the Messias, and admitted to be partakers of thy Worship.

Here endeth the Second Book of the Psalms.

Lessons for the XIVth Day of the Month throughout the Year.

January 14.	February 14.	March 14.	April 14.
Morn. Gen. 25. Matt. 12.	Morn. Numb. 13. Mark 14.	Morn. Josh. 8. John 1.	Morn. 1 Sam. 31. Acts 11.
Even. Gen. 26. Rom. 12.	Even. Numb. 14. 2 Cor. 10.	Even. Josh. 9. 1 Thess. 5.	Even. 2 Sam. 1. Jam. 3.
May 14.	June 14.	July 14.	August 14.
Morn. 2 Kings 10. Matt. 12.	Morn. Job 21. Mark 14.	Morn. Eccles. 7. John 2.	Morn. Lam. 4. Acts 12.
Even. 2 Kings 11. Rom. 13.	Even. Job 22. 2 Cor. 11.	Even. Eccles. 8. 2 Thess. 1.	Even. Lam. 5. Jam. 4.
September 14.	October 14.	November 14.	December 14.
Morn. Nahum 3. Matt. 15.	Morn. Wisd. 3. Luk. 1. to 39.	Morn. Eccles. 41. John 6.	Morn. Isa. 41. Acts 14.
Even. Hab. 1. Rom. 15.	Even. Wisd. 4. 2 Cor. 13.	Even. Eccles. 42. 1 Tim. 2, 3.	Even. Isa. 42. 1 Pet. 2.

EVENING PRAYER.

Quem bonus Israel. Psal. 73.

This Psalm is intitled in the Hebrew, A Maschil of Asaph. For the Psalms of David are said so and, according to the Hebrew Copies, at the Conclusion of the last Psalm; and most of the Psalms from this to the CVIth are ascribed to Asaph. Who this Asaph was, is not so well agreed; some think him to be Asaph the famous Singer in David's Time, 1 Chron. 16. 5. 2 Chron. 5. 12. Bishop Patrick thinks him to be Asaph the Seer, who lived in the Days of Hezekiah, mentioned 2 Chron. 29. 30. whose Psalms were ordered to be sung together with those of David by that Prince. But the House of Asaph being a considerable Family of the Tribe of Levi, and always in considerable Post about the Temple, there might be, as I doubt not but there were, several Psalmographers of that Name, whose Psalms are compiled together in this Collection. Therefore this Psalm might probably be composed in Hezekiah's Reign, when Sennacherib made that miserable Ravage in Judaea, and was crowned with such great Victories and Successes, 2 Chron. 32. 1. Which was a great Discouragement to good Men, that such mighty Success should attend a wicked heathen Prince; when Hezekiah, notwithstanding his great Zeal for God and Religion, suffered so much.

TRuly God is loving unto Israel: even unto such as are of a clean Heart.

2. Nevertheless my Feet were almost gone: my treadings had well nigh slipped.

3. And why? I was grieved at the wicked: I do also see the Ungodly in such Prosperity.

4. For they are in no peril of Death: but are lusty and strong.

5. They come in no misfortune like other Folk: neither are they plagued like other Men.

6. And this is the cause that they are so holden with Pride: and overwhelmed with Cruelty.

7. Their Eyes swell with fatness: and they do even what they list.

8. They

Paraphrase on Psal. 73.

Notwithstanding God's Dispensations are sometimes very severe, yet we may lay down this as an undoubted Maxim, that God does take particular Care to protect and defend the Jewish Nation, and that tho' some ill Men among them are punished for their Sins, yet all pious and faithful *Israelites*, shall at length, some way or other, partake of his Favour and Goodness.

2. Notwithstanding this, I was under a Temptation of disbelieving this great Truth, and making a halt in this fundamental Article of Religion.

3. For it was not only a sad Reflexion, but it was a great stumbling Block to me in my Thoughts about Providence, to observe wicked Men to partake of so many secular Advantages, and to have all their Undertakings, tho' never so unlawful, to be crowned with uncommon Successes.

4. They stand in no fear of the Bands or Empire of Death; but they enjoy uninterrupted Health and Vigour, and live to the longest Line of Life.

5. Whereas the Generality even of good Men, are subject to Calamities of divers Sorts, to have their Estates impaired, to be cross'd with Disappointments, to labour under Pain or Sickness; but these Persons seem to have an Immunity from all these Misfortunes.

6. And this heightens them to an excessive Degree of Pride, and puts them upon using all unlawful Means by Rapine and Violence to maintain it.

7. They enjoy all the good Things of this World with that Plenty and Variety, as to grow so fat with them, that they can hardly see; there is not any Thing which they can wish for, but they readily enjoy.

8. They

8. They corrupt other, and speak of wicked Blasphemy : their talking is against *the most* High.

9. For they stretch forth their Mouth unto the Heaven : and their Tongue goeth through the World.

10. Therefore fall the People unto them : and thereout suck they no small advantage.

11. *Tush*, say they, how should God perceive it : is there Knowledge in the most High ?

12. Lo, these *are* the Ungodly, these prosper in the World, and these have Riches in possession : and I said, Then have I cleansed my Heart in vain, and washed mine Hands in Innocency.

13. All the Day long have I been punished : and chastened every Morning.

14. *Yea*, and I had almost said even as they : but lo, then I should have condemned the Generation of thy Children.

15. Then thought I to understand this : but it *was* too hard for me.

16. Until I went into the Sanctuary of God : *then* understood I the end of these Men ;

17. Namely,

8. They poison their Neighbours by suggesting wicked and irreligious Thoughts to them ; and by uttering blasphemous Words against God himself.

9. They spare neither God nor Man in their impious Discourse, they open their Mouth against Heaven, and every Thing else that is sacred, nor do they spare to take the Liberty of abusing the holiest Man upon Earth.

10. For this Reason the unthinking People oftentimes close in with their impious Sentiments, and they foolishly fancy, they shall enjoy a greater Share of this World's Blessings, if they conform their Practice to these Atheistical Opinions.

11. It is no Matter, say they, what Religionists talk ; we have no sufficient Evidence that God does take notice of what we do ; or if he does, Why doth he permit us to go on ?

22. Now it is plainly manifest, that these are the Men that enjoy the greatest Satisfaction of this World ; that have large Incomes to lavish away in gratification of their Lusts ; which gave me the Temptation of making this un-
way Conclusion, That, since these wicked Men enjoy so much Happiness, notwithstanding their open Defiance of Almighty God, it is to no purpose that I put my self to the Trouble of a reli-

gious Course of Life, and endeavour to transact every Affair with my Neighbours with exact Justice, since their Irreligion is better rewarded than my Devotion and Sincerity.

13. For, as for my Part, I am so far from being encouraged by God for my devout Addresses to him, and my dependence upon him, that I have been exercised by continual Afflictions, hardly a Morning or Evening occurring without some fresh Trouble befalling me.

14. And I was not very far from uttering these ungodly Thoughts of mine, in Irreligious-Speech, as they do ; but then I checked my self with this Consideration ; that if I should do so, I should utterly condemn all Piety and true Religion.

15. I was for a great while very busy in my Thoughts, to find out a Solution for these great Inequalities of Providence ; but I found that to be a Question too difficult to be resolved by my natural Understanding.

16. At last I bethought my self to apply to God for Illumination, addressing my self in Prayer to him in his Temple, and consulting his holy Word which is repositied there ; and then I was presently set right, as to my former Error, and found that the End of these Men was more Miserable, than their Beginning was Prosperous.

17. Namely, how thou do'st set them in slippery places : and castest them down, and destroyest them.

18. Oh how suddenly do they consume : perish, and come to a fearful end !

19. Yea, even like as a Dream, when *one* awakeneth : so shalt thou make their Image to vanish out of the City.

20. Thus my Heart was grieved : and it went even through my Reins.

21. So foolish *was* I, and ignorant : *even as it were* a Beast before thee.

22. Nevertheless, I *am* always by thee : for thou hast holden *me* by my right Hand.

23. Thou shalt guide *me* with thy Counsel : and after that receive *me* *with* Glory.

24. Whom have I in Heaven *but* thee : and *there is* none upon Earth, that I desire in comparison of thee.

25. My Flesh, and my Heart faileth : *but* God is the strength of my Heart, and my Portion for ever,

26. For

17. I perceived, that thou do'st on purpose raise them to high and slippery Places, that their Fall may be with such a Force, as shall utterly destroy them.

18. But see how all of a sudden their Gallantry is lost, and they are pulled down from the Height of Fortune, and forced to undergo miserable and ignominious Deaths.

19. That all their boasted Felicity in this World, is but a Dream, in which the base Fancy entertains the Mind with specious Phantasms of Things in which there is no Reality ; and tho' a Man takes them for Real in his Sleep, yet when he wakes he finds them to be all empty Delusion ; in the same manner God shall destroy their Name and Family, and make them of no longer a continuance than such a vain Image or Phantasm.

20. But before I received this Satisfaction concerning the Distribution of thy Providence, I was pricked to the very Heart, to think, That thou should'st reward thy Enemies more plentifully than thy good Servants.

21. But since I am now better informed, I cannot but condemn my former Mistake, as a stupid and bestial Ignorance.

22. But let me be never so ignorant, in my own self, since I have thee, O God, for my Tutor, to instruct me, I

need not fear committing any fatal Mistake in the Exercise of my Duty ; whilst thou holdest me by my Hand I need not fear falling again into any dangerous Mistake.

23. For I am resolved that thy holy Word shall be my Guide, as long as thou shalt be pleased to continue me in this World ; and after that I have good Hopes thou wilt translate me to a better, in which I shall be out of all danger of mistaking.

24. Lord, thou knowest that there is nothing in the whole Universe that I honour or love like thee ; none of the glorious Luminaries or Stars of Heaven, none of the more glorious Orders of Angels have ever taken off any Part of my Worship from thee ; not all the Riches and Honours and flattering Vanities of this World have been able to alienate my Affections from thee ; but notwithstanding their Enticements, I have still loved thee above them all.

25. This enables me to rest satisfied with my lean Cheeks and pained Heart, when I look upon the fat jolly Countenances of my wicked Adversaries ; this gives a refreshing Comfort to my Heart, to consider, that God is my constant Friend and Support, and will give me an everlasting Inheritance, which is much better than the short-lived Pleasures of these wicked Men.

26. For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit Fornication against thee.

27. But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy Works in the Gates of the Daughter of Sion.

Ut quid, Deus? Psal. 74.

This is another Asaphian Psalm, composed by some other divine Poet of the House of Asaph, different from the Author of the foregoing Psalm, during the Time of the Captivity. It contains a very mournful Relation of the Destruction of the Temple by Nebuchadnezzar's Soldiers, and the miserable Calamities and Reproaches which they sustained in their Captivity.

O God, wherefore art thou absent from us so long: why is thy Wrath so hot against the Sheep of thy Pasture?

2. O think upon thy Congregation: whom thou hast purchased, and redeemed of old.

3. Think upon the Tribe of thine Inheritance: and Mount Sion, wherein thou hast dwelt.

4. Lift up thy Feet that thou mayest utterly destroy every Enemy: which hath done evil in thy Sanctuary.

5. Thine Adversaries roar in the midst of thy Congregations: and set up their Banners for Tokens.

6. He that hewed Timber afore out of the thick Trees: was known to bring it to an excellent Work.

7. But

26. But as for those Men who desert thy holy Religion, by wicked and flagitious Lives, and by superstitious and idolatrous Worship, God Almighty shall shower down his Vengeance upon them; a signal Instance whereof was to be seen in the late great Destruction of *Senacherib's Army*, 2 *Chron.* 28. 6.

27. From which Monuments of thy Severity I learn this wholsom Lesson: That it is the best and safest Way I can take, to keep close to God's Precepts, and not to violate them for any temporal Advantage, but to trust sincerely in God, and to wait his good Time and Method for any Thing I can desire; and to spend my Time devoutly in the Worship and Praise of him, especially in composing Psalms to his Honour.

Paraphrase on Psal. 74.

O Lord, why dost thou suffer us to lie so long in this forlorn State of Captivity? Why are thy Dispensations so very severe upon thy chosen People, to which thou hast formerly vouchsafed such indulgent Favour?

2. We are thy People whom thou hast singled out of the rest of the World to be thy Church, whom thou hast purchased and made thine by so many mi-

raculous Deliverances, especially that remarkable one, from the Egyptian Bondage.

3. Think upon our afflicted Nation, which thou hast chosen to be the Lot of thy Inheritance, as the particular Tribes took the several Provinces of *Judea* for theirs.

4. Lift up thy Feet, and make all the speedy Paces possible, that thou mayest take Vengeance by an utter Destruction of those profane Wretches who have made such a Havock and Devastation of thy sacred Temple.

5. There were heard the Clamours and Curses of the rude Soldiers, where thy devout Servants used to pay thee their solemn Praises and Adorations; and out of despight to thy holy Religion, and to grieve us, they fixed up their Ensigns and Colours, painted with the Effigies of their Idol Gods, in that holy Place.

6. It is well known from the sacred Records of our Nation, to what admirable Beauty the skillful Hand of the Artificers brought the rough Cedar-Trees which were cut down by the Hatchets of *Hiram's* Woodmen, in the thick *Tyrian* Forests, 1 *Kings* 5. 17.

7. But

7. But now they break down all the carved Work thereof : with Axes and Hammers.

8. They have set fire upon thy holy Places : and have defiled the dwelling-place of thy Name, *even* unto the ground.

9. *Yea*, they said in their Hearts, Let us make havock of them altogether : *thus* have they burnt up all the Houses of God in the Land.

10. We see not our Tokens, *there is* not one Prophet more : no, not one is there among us, that understandeth any more.

11. O God, how long shall the Adversary do this dishonour : how long shall the Enemy blaspheme thy Name, for ever ?

12. Why withdrawest thou thy Hand : *why* pluckest thou not thy right Hand out of thy Bosom to consume the Enemy ?

13. For God is my King of old : the help that is done upon Earth, he doeth it *himself*.

14. Thou didst divide the Sea through thy Power : thou brakest the Heads of the Dragons in the Waters.

15. Thou smotest the Heads of Leviathan in pieces : and gavest him to be Meat for the People in the Wilderness.

16. Thou

7. But now they tear down all the curious Carvings that cost so much Time and exquisite Labour in the fitting-up, with Axes and Hammers, and such other rude Instruments of Iron.

8. The wicked Wretches did set Fire to thy sacred and noble Edifice, which was the Glory of the World, and what Parts of the Walls escaped the devouring Flames, they demolished and laid *even* with the Ground.

9. Nor were they satisfied with the Desolation of the noble Temple of *Jerusalem*, but, think they, we will utterly destroy their very Religion ; and therefore they set themselves to pull down every little Synagogue, or School, which was to be found in the whole Country of *Judea*.

10. But since that Time, thy Providence has been more severe to us ; for, during that dreadful Devastation, we had the Comfort of having thy Heavenly Messengers, the Prophets, among us ; but in this Generation they are all dead, and no Successor appears in their Places ; we do not see any of the *Tokens* or miraculous Signs, which they were empowered to do, that they might be the Credentials of their divine Mission ; no one that pretends to the prophetic Character, no one that

is illuminated with thy Divine Knowledge, is to be found in our Nation now.

11. But, O just God, How long wilt thou suffer these profane Idolaters to go off at thy true Religion ?

12. Why is thy Justice so slow in taking Vengeance upon such insolent Offenders ? Why do't thou suffer thy Power to lie useless by thee, and do'lt not exert it in the Punishment of such outrageous Offenders ?

13. For God is the ancient Protector of our Nation ; he himself working eminent Deliverances for his Servants in the Eye of the World.

14. For it was thy Divine Power which divided the Waters of the Red-Sea, for the *Israelites* to pass through ; and it was thy Power which broke the Head of those *Egyptian* Serpents *Pharaoh* and his Army, which were destroyed as they followed after the *Israelites* through that Sea.

15. Thou by thy Power didst drown *Pharaoh*, that cruel Prince, fierce as the Leviathan, and made the Carcasses of him and his Nobles, and others who attended him, to be eat by the Fishes of the Red-Sea, which afterwards became Food to the Inhabitants of the Wilderness of *Esbon*, Exod. 14. 23.

16. Twas

16. Thou broughtest out Fountains and Waters out of the hard Rocks : thou driedst up mighty Waters.

17. The Day is thine, and the Night is thine : thou hast prepared the Light and the Sun.

18. Thou hast set all the borders of the Earth : thou hast made Summer and Winter.

19. Remember this, O Lord, *how* the Enemy hath rebuked : and how the foolish People hath blasphemed thy Name.

20. O deliver not the Soul of thy Turtle-Dove unto the multitude of the Enemies : and forget not the Congregation of the poor for ever.

21. Look upon the Covenant : for *all* the Earth is full of darkness and cruel habitation.

22. O let not the simple go away ashamed : but let the poor and needy give Praise unto thy Name !

23. Arise, O God, maintain thine own Cause : remember how the foolish Man blasphemeth thee daily.

24. Forget not the Voice of thine Enemies : the presumption of them that hate thee, increaseth ever *more and more*.

M O R N -

16. 'Twas thy divine Power which enabled *Moses* to smite the Rock *Rephidim*, and to make fresh Waters flow from it, *Exod.* 17. 6. and which dried up the Waters of *Jordan* for the People to pass over, *Jos.* 3. 13.

17. The Day and Night are the Works of thy Almighty Creation, the glorious Light of the Sun owes its Original to thee.

18. All the Climes, and periodical Revolutions of the Sun are established by Thee; the Summer and Winter, and other Vicissitudes of the Year, are settled by thy wise Ordinance.

19. Therefore, I beseech thee, O Lord, to interpose this omnipotent Power of thine for our deliverance, and suffer not any longer those stupid Idolaters, to break their foolish and blasphemous jests upon thee and thy holy Worship.

20. O do not for ever neglect the Complaint of thy poor captive Servants, who do not with loud Clamours utter their Grief to thee, but like the Turtle-Dove, only make their silent Moans.

21. O let not our Sins vacate the Covenant which thou didst make with our Fore-father *Abraham*, that his Posterity should for ever enjoy the Land of *Canaan*; whose Houses now are destroyed upon our Captivity, and no Habitation remaining, but a few lurking Holes for Thieves and Robbers.

22. O let not the earnest Prayers of us poor distressed Captives be put up to thee in vain; but let us, tho' now under this miserable forlorn Condition, return with Joy from our Captivity, and praise thee again in our publick Worship at *Jerusalem*.

23. But, O Lord, if we for our Sins do not deserve to be pitied by thee, yet we beseech thee to vindicate thy own Cause, thy Honour being so much injured by the Scoffs and Blasphemies of our irreligious Enemies.

24. For 'tis now high Time to punish the daring Blasphemy of these Men, which now every Day more and more encrease, and talk with louder Impieties against Heaven, and because thou hast so long suffered their violence, they now deny thy ability to deliver us.

MORNING PRAYER.

Confitebimur tibi. Psal. 75.

This Psalm was probably compos'd by Asaph, the famous Musician in David's Time, upon some of the great Victories which that Prince obtained over the Neighbouring Countries. It seems to be wrote in the Form of a Dialogue between the King and the People of Israel.

People. UNTO thee, O God, do we give Thanks : yea unto thee do we give Thanks.

2. Thy Name also is so nigh : and that do thy wondrous Works declare.

King. 3. When I receive the Congregation : I shall judge according unto right.

4. The Earth is weak, and all the Inhabitants thereof : I bear up the Pillars thereof.

5. I said unto the Fools, Deal not so madly : and to the Ungodly, Set not up your Horn.

People. 6. Set not up your Horn on high : and speak not with a stiff Neck.

7. For promotion cometh neither from the East, nor the West : nor yet from the South.

8. And why ? God is the judge : he putteth down one, and setteth up another.

Paraphrase on Psal. 75.

People. WE pay unto thee, O Lord, our bounden Thanks, again we say we pay our bounden Thanks for thy repeated Favours conferred upon us.

2. For thou art always near and ready to assist us, as thy many Miracles, interposed in our Behalf, do abundantly demonstrate.

King. 3. Whenever I shall preside in the general Meeting of the Tribes of Israel, I will not administer Justice as formerly it has been done, only to gratify a particular Faction, but I will distribute it with all the impartiality imaginable.

4. The Foundations of the Jewish Common-wealth are yet weak and tottering, the fundamental Laws thereof being undermined by Saul's Tyranny ; Houses burnt, Families undone, and all the Frame of Ecclesiastical Affairs loose and shattered, and all the Weight of these important Concerns lie upon me alone, who am to settle a Government which lies in such miserable Disorder.

5. I have already declared my Will to many of the irreligious great Men of Saul's late Court, that I would not

any longer allow them in their usual Prophane and Atheistical Discourse, nor bear with them to go on in their former Arrogance and Oppression.

People. 6. We likewise second thy excellent Resolution, O King, and humbly pray that a Check may be put to their Pride and Oppression which we have suffered so much by ; and that they may not demean themselves with such an haughty and contemptuous deportment to us, as formerly they have done.

7. For Riches and Honours do not proceed from Mens own Abilities, or from Natural Causes ; or, as some fondly presume, from the Quarters or Dispositions of the Heavens.

8. For since God is the Governor of all the World, he takes the disposal of these Things into his Hands ; he does not permit them to the Conduct of blind Chance, or to be snatched at Mens Pleasure ; he, according to the Determinations of his infinite Wisdom, raises up one from a low Estate to the supreme Dignity, and oftentimes throws down a great Person to the most abject Degree of Meanness and Contempt.

9. For in the Hand of the Lord *there is* a Cup, and the Wine is red : it is full mixt, and he poureth out of the same.

10. *As for* the dregs thereof : all the Ungodly of the Earth shall drink *them*, and suck them out.

King. 11. But I will talk of the God of Jacob : and praise him for ever.

12. All the Horns of the Ungodly also will I break : *and* the Horns of the Righteous shall be exalted.

Notus in Judea. Psal. 76.

This Asaphian Psalm was wrote probably by that Asaph who bears the Name of the Seer, 2 Chron. 29. 30. and seems to be a Song for a publick Rejoycing, after the great Destruction of Senacherib's Army : And this seems to be the Opinion of the ancient Greek Church, from that of Apollinarius, Κοινωνοὶ Ἀσάφου
76. ὁὖν Ἀσάφου ἱκετήριον.

IN Jury is God known : his Name is great in Israel.

2. At Salem is his Tabernacle : and his dwelling in Sion.

3. There brake he the Arrows of the Bow : the Shield, the Sword, and the Battle.

4. Thou art of more Honour and more Might : than the Hills of the Robbers.

5. The

9. God does, as it were, hold in his Hand a Cup of Wine, which looks indeed of a curious florid Colour, but is mixed with intoxicating Poison, which for the most Part sinks to the Bottom of the Cup ; out of this he distributes Draughts to the Sons of Men, and deals out Prosperity or Misfortunes to them thereby.

10. Good Men drink from the upper Part thereof, and if a Drop of the Venom comes to their Share, God by his good Providence keeps it from doing them any harm : nay, oftentimes he makes the Afflictions conveyed thereby prove Physick to them : But as for wicked Men, the Dregs of the Cup, where the Poison is the strongest, will fall to their Share, and every Drop of God's Wrath shall be sucked out by them.

David. 11. These Considerations on the infinite Justice and Goodness of God, shall occasion me continually to bless his Majesty, and daily to praise him in his publick Worship.

12. And as much as in me lies, I will follow the Example of God, and discourage all Wickedness in my Domi-

nions, laying ill Men under Disfavours and Punishments, and rewarding Honesty and Piety wheresoever I find them.

Paraphrase on Psal. 76.

THO' the Glory of God be sufficiently manifest to all the Nations of the World, by the Works of his Creation ; yet by his miraculous Operations, and especial Providences, he is more remarkably noted in the Country of *Judea*.

2. For at *Jerusalem*, the Metropolis of that Country, is the Temple and Ark, and the Responses which are given out upon all great Emergencies of State from the Sanctuary, in which Place God Almighty being so eminently present, he may be said, not improperly, to dwell there.

3. Whilst we were religiously performing our Worship there, we had the great Advantage of God's fighting for us, and destroying the Assyrian Army.

4. For this great Action of thine, thou art more celebrated and famous, than the neighbouring Hills were for the Robberies committed by the Assyrian Soldiers.

5. The Proud are robbed, they have slept their sleep : and all the Men whose Hands were Mighty, have found nothing.

6. At thy rebuke, O God of Jacob : both the Chariot and Horse are fallen.

7. Thou, even thou art to be feared : and who may stand in thy sight, when thou art angry ?

8. Thou didst cause thy Judgment to be heard from Heaven : the Earth trembled and was still.

9. When God arose to Judgment : and to help all the meek upon Earth.

10. The fierceness of a Man shall turn to thy Praise : and the fierceness of others shalt thou refrain.

11. Promise unto the Lord your God, and keep it, all ye that are round about him : bring Presents unto him, that ought to be feared.

12. He shall refrain the Spirit of Princes : and is wonderful among the Kings of the Earth.

Voce mea ad Dominum. Psal. 77.

This Psalm was composed by one of the House of Asaph, who lived during the Time of the Captivity ; the Miseries and length of which, he in this Psalm bemoans.

I Will cry unto God with my Voice : even unto God will I cry with my Voice, and he shall hearken unto me. 2. In

5. Those arrogant Men, that insulted our City with so much Pride and Contempt, who plundered and ravaged all the Country about them, are themselves spoiled of their Treasure, and the most part of them lying down to sleep, having, by the destroying Angel, their Lives taken away, never rose up again ; but were entirely defeated without striking one Stroke.

6. Thou didst but give Order, and the briskest Charioteer in his fullest Carrier tumbled down dead from his Seat, and the most experienced Horse-men, when they were invisibly wounded by thy Hand, fell headlong from their Saddles.

7. This signal Instance of thy Severity, shews that thou art the great God whom all Mortals ought to reverence and fear, and to take care how they offend such a powerful Deity, that in a moment of Time, without any apparent Cause, could lay the greatest part of such a numerous Army dead upon the Ground.

8. When God Almighty thundered from Heaven, by such a terrible Judgment, as the whole World was amazed at, and durst not speak a Word under the mighty Consternation.

9. But only were eager to observe, what amazing Instances of Severity he was pleased to make use of, for the Protection of his pious Servants.

10. Now this will be a sufficient warning to Tyrannical Princes, and all others, that for the future they shall not dare to oppose themselves to thee and thy true Religion.

11. Now in gratitude for so great a Deliverance, let every pious Jew, according to his Ability, vow something sacred to God, and religiously perform it ; nay, let all the neighbouring Nations make Presents in honour of that God, whose Power they have so lately been Spectators of.

12. He is able to give a Check to the boundless Desires of ambitious Monarchs ; and by this wonderful Action, for the Preservation of his People, has made himself admired and feared by the Kings of all Nations.

Paraphrase on Psal. 77.

Whenever I am oppressed by any Misfortune, as in this miserable State of Captivity we all of us are : under most grievous Afflictions, I will address my self to God in devout Prayer, and I doubt not but he will answer my Petitions. 2. In

2. In the time of my Trouble I fought the Lord : my Sore ran, and ceased not in the Night-season ; my Soul refused comfort.

3. When I am in heaviness, I will think upon God : when my Heart is vexed, I will complain.

4. Thou holdest mine Eyes waking : I am so feeble, that I cannot speak.

5. I have considered the Days of old : and the Years that are past.

6. I call to remembrance my Song : and in the Night I commune with mine own Heart, and search out my Spirits.

7. Will the Lord absent himself for ever : and will he be no more intreated ?

8. Is his Mercy clean gone for ever : and is his Promise utterly come to an end for evermore ?

9. Hath God forgotten to be gracious : and will he shut up his loving kindness in displeasure ?

10. And I said, It is mine own Infirmary : but I will remember the Years of the right Hand of the most Highest.

11. I will remember the Works of the Lord : and call to mind thy Wonders of old time.

12. I will think also of all thy Works : and my talking shall be of thy doings.

13. Thy

2. It is my constant Practice, in the Time of my Trouble, to have mine Eyes run with as much Vehemency, as if I had a Flux of Rheum in them ; both Night and Day my afflicted Soul refuses any Consolation.

3. Whenever I find my Soul oppressed with Grief, I will pour it out to God in devout Prayer, and lay before him the Unhappiness of my Condition.

4. And the present Affliction, which thou art pleased to lay upon me, is so very grievous, that I cannot take my Rest in my Bed, my Tongue not being able to utter my Sorrows.

5. But to assuage my Grief, I recount the many remarkable Instances of thy Providence vouchsafed to our Nation, as they stand recorded in our sacred Annals.

6. Then I fall to my accustomed Method of composing Psalms to thy Honour ; and this gives me Occasion of reflecting upon my Sins which are the sad Occasion of my Misfortunes, and upon the proper Methods I ought to pursue, in making my Peace with God.

7. Is God so very angry with our Nation, that he is resolved never to be reconciled to us again ?

8. Have we no Foundation for our Hope left, in his former Mercies and Promises which he made to us, and must we be utterly rejected, after his having chosen us to be his People ?

9. Has God divested himself of his Goodness, which is his beloved Attribute, and will he suffer his Justice entirely to swallow up that lovely Quality ?

10. Then thought I to my self, that tho' this is a grievous Affliction, and as much as Flesh and Blood can bear ; yet it is what God has sent us, and what we by our Sins have deserved ; and we will remember how thou hast delivered thy Servants from as severe Calamities in former Times.

11. Those miraculous Preservations, which thou hast heretofore afforded us, shall be a sufficient Ground, for us to expect Deliverance now.

12. Nay, these wonderful Deliverances, such as our Redemption from the Egyptian Bondage, shall be a constant Subject for my Thoughts to meditate upon ; these shall afford Matter for my Discourse, and be a Theme to exercise my Psalmody.

13. Thy way, O God, is holy : who is so great a God as our God ?

14. Thou art the God that doeth Wonders : and hast declared thy Power among the People.

15. Thou hast mightily delivered thy People : even the Sons of Jacob and Joseph.

16. The Waters saw thee, O God, the Waters saw thee, and were afraid : the depths also were troubled.

17. The Clouds poured out Water, the Air thundred : and thine Arrows went abroad.

18. The Voice of thy Thunder was heard round about : the Lightnings shone upon the Ground, the Earth was moved and shook withal.

19. Thy Way is in the Sea, and thy Paths in the great Waters : and thy Footsteps are not known.

20. Thou leddest thy People like Sheep : by the Hand of Moses and Aaron.

Lessons

13. Thou dost always pursue the most just and holy Methods, in the severest Dispensations of thy Providence, altho' we cannot comprehend them with our mortal Eye; therefore, even under these great Afflictions which thou art pleased to lay upon us, we cannot but acknowledge thee to be the only true God, a God of infinite Wisdom and Majesty.

14. Thou art that great God, by whose Power Moses wrought his mighty Miracles, to the Astonishment and Confusion of the Egyptian People.

15. It was thou that didst deliver thy chosen People from the Tyranny of Pharaoh, as well the Posterity of Joseph, which were all begotten in that Kingdom, as the Seed of Jacob and his other Sons, who came Sojourners to inhabit there.

16. That ungovernly Body of Waters the Sea, being as it were affrighted at thy Presence, fled back from before thee, and afforded a dry Passage for the Israelites to pass through its Channel.

17. The Clouds poured out prodigious Showers of Water, condensed into massy Hail-stones; the Skies rang with

Peals of Thunder, and Flashes of Lightning, like so many fiery Arrows, were shot from every Quarter of the Sky.

18. All Egypt was affrighted by such roaring Claps of Thunder, as were never heard before; a thick and substantial Lightning, like heaps of burning Coals, or a Torrent of melted Metal, run glowing along the Ground, an Earthquake at the same Time shaking the Earth, as if it was ready to move out of its Place.

19. Thou didst go before thy People, leading them in a Traſt at the Bottom of the Red Sea, which was never discovered to any humane Eye before, and when they were arrived safely on the opposite Shoar, the Waters closed again, and the Path, through which they made their miraculous March, shall never be seen again to all Eternity.

20. And lastly, after this, thou wert pleased in thy Goodness, to conduct our Nation in their March, thro' all the blind Ways of the Wilderness, as a Shepherd leads his Sheep; Moses and Aaron, under whose Government they were, receiving all their Orders and Instructions from thee.

Lessons for the XVth Day of the Month throughout the Year.

January 15.	February 15.	March 15.	April 15.
Morn. Gen. 27. Matt. 13.	Morn. Numb. 16. Mark 15.	Morn. Josh. 10. John 2.	Morn. 2 Sam. 2. Acts 12.
Even. Gen. 28. Rom. 13.	Even. Numb. 17. 2 Cor. 11.	Even. Josh. 23. 2 Thess. 1.	Even. 2 Sam. 3. Jam. 4.
May 15.	June 15.	July 15.	August 15.
Morn. 2 Kings 1. Matt. 13.	Morn. Job 23. Mark 15.	Morn. Eccl. 9. John 3.	Morn. Ezek. 2. Acts 13.
Even. 2 Kings 13 Rom. 14.	Even. Job 24. 25. 2 Cor. 12.	Even. Eccl. 10. 2 Thess. 2.	Even. Ezek. 3. Jam. 5.
September 17.	October 15.	November 15.	December 15.
Morn. Hab. 2. Matt. 16.	Morn. Wild. 5. Luk. 1. 15. to v. 39.	Morn. Eccles. 43. John 7.	Morn. Isa. 43. Acts 15.
Even. Hab. 3. Rom. 16.	Even. Wild. 6. Gal. 1.	Even. Eccles. 44. 1 Tim. 4.	Even. Isa. 44. 1 Pet. 3.

EVENING PRAYER.

Attendite, popule. Psal. 78.

This Psalm was wrote, to put the People in Mind of the many Instances of the divine Favours to the People of the Jews, whilst they continued in Obedience to God's Commands; as likewise of the particular Marks of his Displeasure towards them, upon their lapsing into Idolatry, or pursuing a vicious Course of Life. And because he closes his pious Observations, taken out of the sacred History, with the Reign of David, it makes it highly probable, that the Asaph who composed this Hymn, was the famous inspired Singer, who belonged to the Tabernacle in David's Time.

HEAR my Law, O my People: incline your Ears unto the Words of my Mouth.

2. I will open my Mouth in a Parable: I will declare hard Sentences of old.

3. Which we have heard and known: and *such as* our Fathers have told us;

4. That we should not hide *them* from the Children of the Generations to come: but to shew the Honour of the Lord, his mighty and wonderful Works that he hath done.

5. He

Paraphrase on Psal. 78.

O My Countrymen, the People of the Jews, attend with diligence to the Words which I am now going to speak unto you.

2. I will lay before you several very instructive Considerations worthy of your Remark, which are gathered out of the sacred Records, relating to Matters of Fact, some of which happened in former Ages at a very remote distance from us.

3. Matters of Fact, which being writ-

ten in our inspired Books, we are sure of the Truth of; and others, being handed down to us by Tradition from our Fathers, we can entertain no reasonable Suspicion concerning them.

4. Which instructive Truths, as our Fore-fathers have delivered down to us, so we have the justest Reason to hand them down to our Children likewise; that all future Generations may be sensible of those stupendious Works which God has been pleased to do for our Sakes.

5. He made a Covenant with Jacob, and gave Israel a Law : which he commanded our fore-fathers to teach their Children.

6. That their Posterity might know it : and the Children which were yet unborn ;

7. To the intent that when they came up : they might shew their Children the same ;

8. That they might put their trust in God : and not forget the Works of God, but to keep his Commandments ;

9. And to be as their Fore-fathers, a faithless and stubborn Generation : a Generation that set not their Heart aright, and whose Spirit cleaveth not stedfastly unto God ;

10. Like as the Children of Ephraim : who being harnessed, and carrying Bows, turned themselves back in the Day of Battel.

11. They kept not the Covenant of God : and would not walk in his Law ;

12. But forgot what he had done : and the wonderful Works that he had shewed for them.

13. Marvellous things did he in the sight of our Fore-fathers, in the Land of Egypt : even in the Land of Zoan.

14. He

5. For when God established our Judaical Law, he laid an Injunction upon the Parents, That they should teach, not only the Precepts of the Law, but also God's miraculous Deliverances, to their Sons, and their Sons Sons, Deut.

4. 9.

6. That future Generations, which should be descended from them, might be informed of these excellent Rules of Life, and kind Dispensations of God's Providence.

7. And when these Generations should be grown up, they should intill the same Truths into their Children likewise.

8. That being well instructed in the Mosaiical Institutions, they might not be so liable to transgress them ; and that being informed of God's former gracious Dispensations, they might be enforced, out of Gratitude, to obey his Commands.

9. And that they might not copy after their Predecessors the Jews in former Times, who tho' they were so highly befriended by God, yet carried themselves very obstinately and stubbornly towards him, falling into idolatrous Worship ; and if they kept them-

selves from Idols, they did not fear and trust in God, with that Sincerity which they ought.

10. Nay, they turned their Backs as much upon God's Commandments, as the Israelites did when they ran away from the Amarrites, Deut. 1. 48. when even the Ephraimites, that were our famous Archers, and in whose Prowess the Strength of the Army lay, ran cowardly away, and left the Victory to the Enemies.

11. They being stomachfully and unreasonably Disobedient, they would not conform themselves to the holy Laws, which God gave them to govern their Lives by.

12. But immediately forgot God's Miracles wrought in their behalf, and upon every new Difficulty which arose, fell presently to a distrustful of God's Providence, and murmuring against Moses.

13. And yet at the same time that they were so peevish and froward, they could not but remember, what unheard-of Miracles God had wrought for their sakes in Zoan, that Province of Egypt where Pharaoh kept his Court.

14. He divided the Sea, and let them go through : he made the Waters to stand on an heap.

15. In the Day-time also he led them with a Cloud : and all the Night through with a light of Fire.

16. He clave the hard Rocks in the Wilderuess : and gave them drink thereof, as it had been out of the great depth.

17. He brought Waters out of the stony Rock : so that it gushed out like the Rivers.

18. Yet for all this they sinned more against him : and provoked the most High^{est} in the Wilderuess.

19. They tempted God in their Hearts : and required Meat for their Lust.

20. They spake against God also, saying : Shall God prepare a Table in the Wilderuess ?

21. He smote the stony Rock indeed, that the Water gushed out, and the Streams flowed *withal* : but can he give Bread also, or provide Flesh for his People ?

22. When the Lord heard *this*, he was wroth : so the Fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23. Because they believed not in God : and put not their trust in his help.

14. He separated the Waters of the Red-sea, affording them a dry Path for them to march thro', the Waters being heaped upon one another, as Stones in a Wall upon each side of them, *Exod.* 14. 22.

15. In the Day-time he conducted them, and shewed them the Way that they should take, by a thick Cloud which skreened them from the scorching Heat of the Sun ; and at Night he directed them by a bright Light, which shone before them, *Exod.* 13. 21.

16. He commanded his Servant *Moses* to smite the Rock of *Rephidim*, *Exod.*

17. 6. and that of *Kadesh*, *Numb.* 20. 8, 11. upon which the Waters flowed out with such a mighty Stream, as not only served them and their Cattle to drink thereof, but made a great Pond or Lake, in a manner resembling the Sea.

17. And if one had been to view, with what a gushing Stream the Water poured down from those craggy Rocks, one would have taken it to have been the Cataract of some great River, falling down a Precipice.

18. But notwithstanding this miraculous Relief in their Distress, they presently fell into a new Distrust of his

24. So Providence, thereby in a very high degree provoking his Goodness.

19. They still proceeded to murmur at God's Dispensations, and not being content with the Food God had sent them, *Exod.* 16. they would have Flesh to gratifie their wanton Appetite.

20. They impiously again made a Doubt of God's Omnipotence ; is God able to furnish us out a plentiful Table in this barren Wilderuess ?

21. We do not deny, but he might some extraordinary Way, open Rocks, and let the Waters which lodged before in their Caverns out ; but does his Power reach to us substantial Food, not Showers of Rain, but the solid Flesh of Birds or in this barren Country, where hardly any living Creature is wont to appear.

22. This provoked Almighty God to such a high Degree that he inflicted very severe Punishments upon them, particularly he destroyed many of them by Lightning, *Numb.* 11. 6.

23. Because, notwithstanding the Instances of many miraculous Operations which they had been Eye-witnesses of, they still continued to distrust his Promises, of conducting them to the Land of *Canaan*.

24. So he commanded the Clouds above : and opened the Doors of Heaven.

25. He rained down Manna also upon them for to eat : and gave them Food from Heaven.

26. So Man did eat Angels Food : for he sent them Meat enough.

27. He caused the East Wind to blow under Heaven : and through his Power be brought in the South-West Wind.

28. He rained Flesh upon them as thick as Dust : and feathered Fowls like as the Sand of the Sea.

29. He let it fall among their Tents : even round about their habitation.

30. So they did eat, and were well filled, for he gave them their own desire : they were not disappointed of their Lust.

31. But while the Meat was yet in their Mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen Men that were in Israel.

32. But for all this they sinned yet more : and believed not his wondrous Works.

33. Therefore their Days did he consume in Vanity : and their Years in Trouble.

34. When

24. But notwithstanding this ungracious Return which they made to God's Goodness, he still continued his wonted Favour to them, by miraculously making the Clouds drop down Manna upon them in such an Abundance, as if the Doors of Heaven's Granary were opened, and Bread Corn with vehemence were poured out upon them.

25. The Rains then did not, by moistening the Earth, ripen the Grain in the ordinary and slow Way of Vegetation, but Showers of a Sort of soft Corn ready for Food, fell down from the Skies.

And by this all the mighty Numbers the Israelites were filled with abundance of Food, that Angels, if they were desirous of Nourishment, would desire to partake of; and this in such Abundance, that every one was satisfied.

Tho' this Manna was a sufficient Nourishment and Support for their Bodies, yet God was pleased to comply with their Weakness, and to gratify their Fondness, and caused a South-East Wind to blow.

28. This Wind brought a wondrous Flight of Quails which fell down among them in a Shower, and lay so thick upon the Ground, that like the Sea-Sand, they were not to be numbered, Numb. 11. 31.

29. All round their Tents every Day, fell down great Heaps of these delicious Birds.

30. So they did eat in great Abundance, and gratify their wanton Appetites to the full.

31. But while the Flesh was yet between their Teeth, and before it was chewed, the Wrath of the Lord was kindled against the People, and the Lord smote the People with a very great Plague, Numb. 11. 33. By this terrible Pestilence, sweeping away the richest and the noblest of the Tribes.

32. But such was their Obstinacy, that these severe Judgments made little or no Impression upon them, but they presently fell into still greater Stubbornness and Infidelity, distrustful of God's Preservation, notwithstanding his innumerable Miracles wrought for their sakes, and not believing his Promise in bringing them to Canaan.

33. Therefore God resolved, that that Generation should never enter into that promised Land, but should die in the Wilderness, Numb. 14. 29. and therefore wore them out in fruitless Wanderings through the Wilderness, some severe Affliction or other still exercising them, till they were totally consumed, except Caleb and Joshua.

34. When he slew them, they sought him : and turned them early, and enquired after God.

35. And they remembred that God *was* their Strength : and *that* the high God was their Redeemer.

36. Nevertheless, they did but flatter him with their Mouth : and dissembled with him in their Tongue.

37. For their Heart was not whole with him : neither continued they stedfast in his Covenant.

38. But he *was so* merciful, *that he* forgave their misdeeds : and destroyed them not.

39. Yea, many a time turned he his wrath away : and would not *suffer* his whole displeasure to arise.

40. For he considered that they *were but* Flesh : and *that they were even* a Wind that passeth away, and cometh not again.

41. Many a time did they provoke him in the Wilderness : and grieved him in the Desert.

42. They turned back and tempted God : and moved the holy One in Israel.

43. They thought not of his Hand : and of the Day when he delivered them from the Hand of the Enemy ;

44. How

34. Indeed some time after, when God's Judgments were extraordinary severe upon them, they entered upon some fix'd Degrees of Repentance, and implored God's Pardon, shewing some Willingness to be reconciled to his Favour.

35. And they came to acknowledge, That all their Safety did depend upon God, and that their Nation could not expect any Deliverance, but from him the only true God, whom they worshipped.

36. But this was but a Copy of their Countenances, and not any real Renovation of their Mind, all their Repentance and Resolution of Amendment being feigned.

37. For their Hearts were not rightly disposed, nor intirely bent to serve him, but continually broke the Engagements which they made to God, *Numb. 16. 3. & 20. 3, 4.*

38. But notwithstanding this Insincerity and Collusion, which they shewed towards God, he, out of his gracious Goodness, was pleased to remit a great deal of the Punishment which he had decreed against them, *Numb. 14. 11.*

39. He shewed them several Instances, of his punishing them less than their Sins had deserved,

40. For he was pleased graciously to consider, that they were but Men derived from a Stock originally depraved, and subject to a World of Temptation, and to the Hurry of many tumultuous Passions ; and that their whole Life was but a Puff of Wind which whistles about for a Minute or two, and spends itself, and no one hears of it afterwards.

41. And tho' their Punishment was very severe, yet they could not expect better Treatment from God, they having been guilty of such frequent Distrusts concerning him, and murmuring against him, no less than Ten several Times, *Numb. 14. 22.* during the forty Years of their Stay there.

42. Sometimes resolving to run back into their Egyptian Slavery again, at other Times unnecessarily putting him upon the Expence of new Miracles, to gratifie their Curiosity and Peevishness, whilst, at other Times, they distrusted in God's Ability to help them.

43. All that Time, stupid People as they were ! never reflecting upon the unparalleled Miracles which he had wrought, for their Deliverance from the Oppression of *Pharaoh*.

44. Those

44. How he had wrought his Miracles in Egypt : and his wonders in the Field of Zoan.

45. He turned their Waters into Blood : so that they might not drink of the Rivers.

46. He sent Lice among them, and devoured them up : and Frogs to destroy them.

47. He gave their Fruit unto the Caterpillar : and their Labour unto the Grasshopper.

48. He destroyed their Vines with Hail-Stones : and their Mulberry-Trees with the Frost.

49. He smote their Cattle also with Hail-Stones : and their Flocks with hot Thunder-Bolts.

50. He cast upon them the furiousness of his Wrath, Anger, Displeasure and Trouble : and sent Evil Angels among them.

51. He made a way to his indignation, and spared not their Soul from Death : but gave their Life over to the Pestilence.

52. And smote all the first Born in Egypt : the most principal and mightiest in the dwellings of Ham.

53. But as for his own People, he led them forth like Sheep : and carried them in the Wilderness like a Flock.

54. He

44. Those mighty Miracles, which *Moses* by God's Assistance did, in *Zoan*, that Province of *Egypt* where *Pharaoh* kept his Court.

45. When he changed the Waters of the great River *Nile*, and that of all the Canals and Cisterns which were fed by it into putrid Gore, so that neither Men nor Cattle could drink of it, *Exod.* 7. 21.

46. After that, he sent among the *Egyptians* a Plague of Lice, which eat into their Bodies, *Exod.* 8. 21. and another Plague of Frogs, whose filthy Slime made all the Fruits of the Earth, and their other Provisions, so foul, that they could not be eaten, *Exod.* 8. 5.

47. Next this, God sent swarms of Caterpillars and Grasshoppers to destroy the Fruits of the Earth, as fast as they should increase, *Exod.* 10. 4.

48. Then they were plagued by a Frost, which killed their Vines to the very Roots ; and by Hail-stones, which fell with such a Force, as to tear off the Branches, and strip off the Bark of their Mulberry-Trees.

49. And lest the Hail should not do Execution enough, there was Fire mingled with it ; both which together, de-

stroy'd not only Lambs and Flocks of Sheep, but the Herds of larger Cattle likewise, *Exod.* 9. 25.

50. By several other Plagues he manifested his severe Displeasure towards them ; as by the Murrain, Boils, and continual Darknes, *Exod.* 9. 10. till at last he sent out his Destroying Angels into every House of the *Egyptians*, *Exod.* 12. 23.

51. And they scattered the Contagion of a sweeping Pestilence wherever they came, destroying in one Night-time such an innumerable multitude of People, as frightened every House with one or more dead Corpses.

52. He struck with sudden Death every First-born both of Man and Beast, in the Country of *Egypt*, which was peopled by *Misraim*, the Son of *Ham*, *Exod.* 13. 3.

53. But as for the *Israelites*, whom he chose to be his peculiar People, he took care of them by an especial Providence, conducting them through the Wilderness, as a Shepherd guides his Flock, continually watching over them, and providing them with Supplies in all their Wants.

54. He

54. He brought them out safely, that they should not fear : and overwhelm'd their Enemies with the Sea.

55. And brought them within the Borders of his Sanctuary : even to his Mountain *which* he purchased with his right Hand.

56. He cast out the Heathen also before them : caus'd their land to be divided among them for an Heritage, and made the Tribes of Israel to dwell in their Tents.

57. So they tempted and displeased the most High God : and kept not his Testimonies ;

58. But turned their Backs, and fell away like their *fore-Fathers* : starting aside like a broken Bow.

59. For they griev'd him with their Hill-Altars : and provok'd him to displeasure with their Images.

60. When God heard *this*, he was Wroth : and took sore displeasure at Israel ;

61. So that he forsook the Tabernacle in Silo : even the Tent *that* he had pitched among Men.

62. He deliver'd their Power into Captivity : and their Beauty into the Enemies Hands.

63. He gave his People over also unto the Sword : and was wroth with his Inheritance.

64. The

54. He led them on, and made them go fearless thro' the midit of the Sea, whilst the swelling Waters seem'd to hover over their Heads on each side ; which as soon as they had pass'd over to the other Shoar, fell down with Violence upon their pursuing Adversaries, and drowned them all.

55. It was his careful Providence which brought them into the Land of *Canaan*, and particularly gave them Possession of Mount *Sion*, which was won by King *David* from the *Jebusites*, 2 *Sam.* 5. 6. and where the Holy Ark of God is now reposit'd.

56. It was his peculiar Grace and Favour that endow'd them with Strength to subdue the old Inhabitants of the Land of *Canaan*, and which afforded them an Opportunity of dividing among themselves, by Lot, the Parts of that fruitful Country, alter the Expulsion of the *Canaanites*.

57. But for all these miraculous Favours indulg'd to them, they still continu'd in their ancient Obstinacy and hardness of Heart, distrust'g his Providence and disobeying his Laws.

58. They continued to pursue the Steps of their fore-Fathers, who came

out of *Egypt*, in falling frequently into Idolatry, and a distrust of God's Providence ; err'g as much from the Mark of their Duty, which God by his Laws had prescribed them, as an Arrow that falls from a Bow, which is snapp'd in the Drawing.

59. For they grievously offend'd God by building Altars in high Places, Consecrated to some Pagan Idol, which was Worshipp'd there.

60. This was yet a higher Provocation of God, which made him withdraw his wonted Favour, and to take up a Resolution of inflicting very severe Punishments upon them.

61. To leave their Armies to themselves without his Aid and Assistance, suffering them to be routed by the *Philistines*, and to let his sacred Ark be taken by those Infidels, that Ark which he had taken up for the Place of his especial Presence, 1 *Sam.* 4. 10.

62. Thus he let that, which was the Seat of his Power and Beauty, be possess'd by our idolatrous Enemies.

63. Suffering a great Number of the *Israelites*, whom for their Sins he was angry with, to fall by the Sword of the *Philistines*, 1 *Sam.* 4. 10.

64. The

64. The Fire consumed their young Men : and their Maidens were not given to Marriage.

65. Their Priests were slain with the Sword : and there were no Widows to make lamentation.

66. So the Lord awaked as one out of Sleep : and like a Giant refreshed with Wine.

67. He smote his Enemies in the hinder parts : and put them to a perpetual Shame.

68. He refused the Tabernacle of Joseph : and chose not the Tribe of Ephraim.

69. But chose the Tribe of Juda : even the Hill of Sion which he loved.

70. And there he built his Temple on high : and laid the Foundation of it like the Ground which he hath made continually.

71. He chose David also his Servant : and took him away from the Sheep-folds.

72. As he was following the Ews great with young Ones, he took him : that he might feed Jacob his People, and Israel his Inheritance.

73. So

64. The Anger of God, like a fierce Fire, destroy'd their young Men, the Flower of their Army, more than the Philistine Troops, who vanquished them; the Slaughter of which was so great, that many Virgins were forced to remain unmarried.

65. Several of the Priests that were consecrated to the divine Service, were killed by that prevailing Enemy, 1 Sam.

2. 11. and their Widows were so grieved by the publick Loss, that they could not lament the Loss of their Husbands, 1 Sam. 4. 20.

66. Then God rose up in haste to take Vengeance upon these prophane Enemies; with as much eagerness as a chief Commander riseth up from Sleep, during whose repose something very disadvantageous had happened to his Army; and fell on them with as much Fury, as an Athletick or Combatant redoubles his Strength upon his Antagonist, after he is refreshed by a Cup of Wine.

67. For God smote them with severe Diseases, sending the Hemorrhoids among them, whereby their shameful Parts laboured under very sharp Pains, 1 Sam. 5. 6. becoming thereby a reproach to their Neighbours.

68. This Plague inflicted upon the Philistines, forced them to bring back

the Ark again, which God then would not have to remain, as before, at *Shilo*, which belonged to the Tribe of *Ephraim*, the Son of *Joseph*.

69. But chose rather to have it placed in Mount *Sion*, which is situate within the Territories of the Tribe of *Judah*.

70. And there God designs to have a fixt and stately Temple built to his Honour, which shall not be removed from Place to Place, as the Ark and Tabernacle, but be as fixt and immoveable as the Ground on which it is to be built.

71. Out of the Tribe of *Judah* likewise, God was pleased to choose his first good King he set over his People, his pious Servant *David*, who was so far from being born to the Purple, that God raised him to that high Office from the Sheep-folds.

72. He being the younger Son of *Jesse* a plain Country-man, whose Flocks of Sheep he was feeding, and following after the Ews that were ready to Yearn, that he might take up the Lambs which they dropped, before they came to any Damage; whilst he was exercising this mean Employ, he received his Call to the regal Office by the Prophet, 1 Sam. 16. 11. to feed the People of *Israel*.

73. So he fed them with a faithful and true Heart : and ruled them prudently with all his Power.

MORNING PRAYER.

Deus, venerunt. Psal. 79.

This Psalm being intituled, A Psalm of Asaph, was wrote by the same Asaph who composed the LXXIVth Psalm, which is upon the same Subject, viz. The Destruction of Jerusalem by Nebuchadnezzar.

God, the Heathen are come into thine Inheritance : thy holy Temple have they defiled, and made Jerusalem an heap of Stones.

2. The dead Bodies of thy Servants have they given to be Meat unto the Fowls of the Air : and the Flesh of thy Saints unto the Beasts of the Land.

3. Their Blood have they shed like Water on every side of Jerusalem : and there was no Man to bury them.

4. We are become an open Shame to our Enemies : a very Scorn and Derision unto them that are round about us.

5. Lord, how long wilt thou be angry : shall thy Jealousie burn like Fire for ever ?

6. Pour out thine Indignation upon the Heathen that have not known thee : and upon the Kingdoms that have not called upon thy Name.

7. For

73. And truly he performed the Royal Shepherd's Part as well as the Rural ; for he has governed the Nation with admirable Justice and Integrity, and with a Skill superior to those Princes which are of Royal Extraction, and are educated in Expectation of a Crown.

Paraphrase on Psal. 79.

O Merciful God, we beseech thee to afford thy Assistance, to free us from this insupportable Misery and Tyranny of our Adversaries ; for the Heathen Idolaters have taken Possession of our Country, which thou wert formerly pleased to own for thy Inheritance ; and they have not only profaned thy sacred Temple, by their irreverent Behaviour therein, but have plundered it of all the holy Utensils and Treasure, and have made the Once noble City Jerusalem a Heap of Rubbish.

2. They have not only murdered the Priests and other holy Persons that officiated in that sacred Place, but have not allowed their Bodies to be interred, suffering them to be devoured by wild Beasts and ravenous Birds,

3. They have made their Blood to run down the Streets of Jerusalem like Water, no kind Friend was suffered decently to inter their Corps.

4. We that formerly gave Laws to the Edomites, and other neighbouring Nations, are now become the Jest and By-word to them, Ezek. 35. 72.

5. O Lord, we hope, that this extreme Severity, which thou art pleased to exercise us with, will not continue any very long Time ; and that this Jealousie of thine, which now, like a consuming Fire, flames against us, for our spiritual Adultery and Worship of strange Gods, will not always last, so that we are never to be received into thy Favour again.

6. We rather pray thee to lay thy Judgments upon our Enemies the Heathenish Babylonians, who pay thee no Worship, but pay all their Religious Addresses to Devils and dumb Images, rather than upon us, who tho' guilty of many Sins, do still continue to be devout Worshipers of thee the true God.

7. For they have devoured Jacob : and laid waste his Dwelling-place.

8. O remember not our old Sins, but have Mercy upon us, *and that soon* : for we are come to great Misery.

9. Help us, O God of our Salvation, for the Glory of thy Name : O deliver us, and be merciful unto our Sins for thy Names sake.

10. Wherefore do the Heathen say : Where *is now* their God ?

11. O let the Vengeance of thy Servant's Blood *that is shed* : be openly shewed upon the Heathen in our sight.

12. O let the sorrowful sighing of the Prisoners come before thee : according to the greatness of thy Power, preserve thou those that are appointed to die.

13. And for the Blasphemy wherewith our Neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their Bosom.

14. So we that are thy People, and Sheep of thy Pasture, shall give thee thanks for ever : and will always be shewing forth thy Praise from Generation to Generation.

Qui

7. For their Wickedness now seems to be ripe for thy Vengeance, upon their Commission of such abominable Crimes, as the Depopulation of a Country particularly blessed by God, and by demolishing the only Temple in the whole World, which was dedicated to the true Deity.

8. But we beseech thee, O Lord, in this severe Visitation of thine, since our own Sins are so very great, do not bring to our Account the Sins committed by our Fore-fathers, particularly their Idolatry paid to the Calf, which God for a long time threatened to visit, *Exod.*

32. 34. *but*, if it be thy heavenly Pleasure, grant us a speedy Issue from this insupportable Misery, which our captive Condition, and the barbarous Tyranny of our Masters, exposes us to.

9. We pray thee to deliver us from this Oppression, to pardon our Sins, and to restore us to our Country again, if not for our sakes (for we confess we cannot deserve it) yet for thy own Honour, which our wicked Adversaries daily blaspheme and undervalue, for suffering thy only true Worshipers to be in such a forlorn State of Captivity.

10. Why shouldst thou suffer these Heathen Wretches to make this Reflection upon us, What is become of this Nation's only true God now? And why

are his Servants the most wretched People of the Universe?

11. Therefore, O Lord, do thou pour out thy Vengeance upon these wicked Wretches, call them to a severe Reckoning for all the innocent and sacred Blood which they have spilt; and let not on'y our Eyes, but let all the World see, that thou wilt not suffer these Injuries and Indignities offered to thy poor Servants, to go unpunish'd.

12. A great many of our poor Country-men are now in Bonds and Fetters, and ready to have the Sentence of Death executed upon us; O do thou interpose thy Omnipotent Power, and rescue them from their impendent Fate.

13. And since they have so egregiously dishonoured thy holy Name and Religion, by their impious Speeches concerning thee, and their cruel Treatment of thy chosen People; let thy Seven-fold, (*i. e.*) very severe Punishment fall upon them.

14. And for this opportune Interposition of thy Providence in our Behalf, we thy chosen People will keep a continual Festival in token of this great Deliverance from our Captivity, and no future Generation shall be backward in paying their Acknowledgment for such a remarkable Blessing.

Qui regis Israel. Psal. 80.

The Hebrew Title of this Psalm is, To the chief Musician upon Shushammim Eduth, i. e. the Hexachord or six-stringed Instrument of the Sanctuary, A Psalm of Asaph. The Person who composed this Psalm was one of the Asaphian Family, who was carried into the Captivity and ended this Hymn there; upon the same Subject with the former Psalm, viz. the Miseries and Hardships which they underwent under the Oppression of their Assyrian Masters.

Hear, O thou Shepherd of Israel, thou that leadest Joseph like a Sheep : shew thy self also, thou that sittest upon the Cherubims.

2. Before Ephraim, Benjamin, and Manasses : stir up thy Strength, and come and help.

3. Turn us again, O God : shew the light of thy Countenance, and we shall be whole.

4. O Lord God of Hosts : how long wilt thou be angry with thy People that prayeth?

5. Thou feedest them with Bread of Tears : and givest them plenteousness of Tears to drink.

6. Thou hast made us a very strife unto our Neighbours : our Enemies laugh us to Scorn.

7. Turn us again, thou God of Hosts : shew the light of thy Countenance, and we shall be whole.

8. Thou hast brought a Vine out of Egypt : thou hast cast out the Heathen and planted it.

9. Thou

Paraphrase on Psal. 80.

O Thou who hast all along been pleased to be as it were the Shepherd of the People of *Israel*, we beseech thee to hear our Prayers, and to exert thy Pastoral Care at this present Juncture, over thy poor Flock, who are now ready to be devoured by Wolves; and to comfort our dejected Hearts in this sad Time; manifest thy Glory to us, as thou didst use to appear with, when we beheld thy Shechinah from thy Seat the Ark of the Covenant, which was placed between the Cherubims.

2. Shew thy self with as much Glory and Power, as thou wert wont formerly to discover thy self to the Tribes of *Ephraim, Benjamin, and Manasses*, whose Tents were pitched nighest to the Sanctuary, when they travelled thro' the Wilderness, *Numb. 2. 18.* Let our Enemies feel the Vengeance of this glorious Power, and we thy Servants the Assistance thereof.

3. O restore us to our Country again, and put an End to our Captivity and Exile, and admit us to thy Favour again by pardoning our Offences, and then we shall think our selves to be in a happy Condition indeed.

4. O Lord, thou who art the Creator and Governour of all Angelical Orders, we hope this thy severe Anger will not long continue towards thy chosen People, who earnestly put up their Petitions to thee, in this great Distress.

5. The daily Food which thou feedest us now with, are Sighs and Groans; and the Drink which thou affordest us, is a large Cup of Tears.

6. Thou, by our Captivity, has occasioned us to be a ground of Contention to the *Idumeans* and our other neighbouring Nations, who quarrel about the dividing our former Estates, who likewise rejoice and triumph over these our sad Misfortunes.

7. O restore us to our Country again, put an End to our Captivity and Exile, and re-admit us to thy Favour, by pardoning our Offences; and then we shall think our selves to be in a happy Condition.

8. Thou didst formerly bring us thy chosen People, as it were a choice Vine, out of *Ægypt*, and, after having rooted up the ancient Inhabitants of *Canaan*, didst plant it in that fruitful Country.

9. And,

9. Thou madest ~~room~~ for it : and when it had taken root it filled the Land.

10. The Hills were covered with the shadow of it : and the Boughs thereof *were like* the goodly Cedar-Trees.

11. She stretched out her Branches unto the Sea : and her Boughs unto the River.

12. Why hast thou *then* broken down her Hedge : that all they that go by pluck off her Grapes ?

13. The wild Boar out of the Wood doth root it up : and the wild Beasts of the Field devour it.

14. Turn thee again, thou God of Hosts, look down from Heaven : behold, and visit this Vine ;

15. And the *place of the* Vineyard that thy right Hand hath planted : and the Branch *that* thou madest so strong for thy self.

16. *It is* burnt with Fire, and cut down : and they shall perish at the rebuke of thy Countenance.

17. Let thy Hand be upon the Man of thy right Hand : and upon the Son of Man, *whom* thou madest so strong for thine own self.

18. And

9. And, that it might flourish the better, thou didst pluck up all the wild idolatrous Plants which grew round, after which it did so happily take Root, that it spread its Branches all over that Country, which was entirely peopled by the Off-spring of *Abraham*.

10. It put forth its noble Shoots to so large an Extent, that it covered the Sides of the Hills, the Heads of the Cedar-Trees not displaying a more gallant verdure, than this Vine.

11. It spread it self all over the Land of *Canaan*, which is extended on the West to the Mediterranean Sea, and on the East to the *Euphrates*.

12. Why therefore hast thou withdrawn thy former Protection from us, and broken down the Fence which thou hadst made round this thy beloved Vine, and permitted the neighbouring Nations round to pluck off the choice Grapes which *she* has yielded, they possessing themselves of the fair Estates which belonged to us ?

13. The Cattle and wild Beasts run into thy Vineyard, and root up the Walks and the Plantations thereof, which were cultivated with so exact a Care ; all the wild and barbarous Nations, which lived near us, partaking of the Spoil of our noble Country.

14. We beseech thee therefore, O Lord, out of thy wonted Mercy and Compassion, to hear our humble Prayers which we make to thee in this woful Calamity ; restore us to thy wonted Favour, and look with a favourable Aspect upon this Vine which thou hast planted.

15. Afford thy wonted Protection to the Vineyard, which thou thy self, for so many Ages, hast cultivated ; do thou order and dress the Branches of this Vine, which thou wast wont to make to flourish and shoot out, with such Strength and Fruitfulness, for thy own proper Use ; for we, of all the People in the World, were peculiarly set aside for thy Worship.

16. But alas this noble Plant, thro' the Extremity of thy Displeasure, is cut down and burnt as an unprofitable Stem, and if thou continue thy Severity upon us, the remaining Root will be destroyed, and our whole Nation perish.

17. Let therefore thy wonted Goodness be extended to thy chosen People, which, by the right Hand of thy Power, thou hast preserved from so many former Difficulties and Dangers ; whom thou didst formerly advance to so great Glory and Power, in the sight of the Heathen Nations, for the Honour of thy only true Worship.

18. And

18. And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19. Turn us again, O Lord God of Hosts : shew the Light of thy Countenance, and we shall be whole.

Exultate Deo. Psal. 81.

This Psalm is not improbably attributed to Asaph of David's Time. It was composed upon a Feast of Tabernacles, or the Feast of Trumpets, which was a Part of it, or rather an Introduction to it, Lev. 33. 24. to be a Hymn for the Use of the Congregation upon that solemn Festival. And in the Jewish Liturgy, this Psalm is still made Use of upon this Occasion. To this the blowing of Trumpets, v. 3. does refer ; For the new Moon in the Month of Tisri, when this Feast was celebrated, was the first Day of the Jewish Year, in which Time the World was supposed to be created, the Fruits being then ripe. Which Consideration, together with that of the Harvest being now gathered in, made this to be the most joyful and glorious Festival of all the Year.

Sing we merrily unto God our Strength : make a cheerful Noise unto the God of Jacob.

2. Take the Psalm, bring hither the Tabret : the merry Harp with the Lute.

3. Blow up the Trumpet in the new Moon : even in the time appointed, and upon our solemn Feast-day.

4. For this was made a statute for Israel : and a Law of the God of Jacob.

5. This he ordained in Joseph for a Testimony : when he came out of the Land of Egypt, and had heard a strange Language.

6. 1

18. And if thou shalt be so good and gracious as to deliver us from this miserable Captivity, we do sincerely promise, to retain such a just Sense of Gratitude for this thy Mercy, as never to revolt to our former sinful Courses and Idolatries again ; O revive us from this State of Death, and then we will make it the whole Business of our Lives devoutly to worship thee, and to obey thy sacred Commandments.

19. O restore us to our Country again, put an end to our Captivity and Exile, re-admit us to thy Favour, by pardoning our Offences ; and then we shall think our selves to be in a happy Condition indeed.

Paraphrase on Psal. 81.

WE being now to celebrate this noble Festival, let us praise God with a Consort of the choicest Vocal and Instrumental Musick ; let us praise that God, who is the great and only Defence of our Jewish Nation.

2. Come, strike up with the Flutes and Hoboys ; with the airy Violin,

and with the softer Lute.

3. Have your Eyes fixed upon the Heavens, and as soon as ever you discover the new Moon of the Month Tisri, then let all the Trumpets sound aloud to congratulate the Beginning of the new Year, which is a renowned Feast, in Commemoration of the Creation of the World.

4. As Moses, by particular Direction from God, enjoined us Jews to observe, Lev. 23. 24. *Speak unto the Children of Israel, saying. In the seventh month, in the first day of the month, shall ye have a Sabbath, a Memorial of blowing of Trumpets, an holy Convocation.*

5. This Festival God commanded to be observed by all the Tribes of Israel, not excepting the Tribe of Joseph, which was distinguished from their Brethren by a more plentiful Condition, as being the Descendants of so great a Progenitor, after God had brought them out of Egypt, where they were Strangers and Sojourners.

L 1

C. 1

6. I eased his Shoulders from the burden : and his Hands were delivered from making the Pots.

7. Thou calledst upon me in Troubles, and I delivered thee : and heard thee what time as the Storm fell upon thee.

8. I proved thee also : at the Waters of Strife.

9. Hear, O my People, and I will assure thee, O Israel : if thou wilt hearken unto me ;

10. There shall no strange God be in thee : neither shalt thou worship any other God.

11. I am the Lord thy God, who brought thee out of the Land of Egypt : open thy Mouth wide, and I shall fill it.

12. But my People would not hear my Voice : and Israel would not obey me.

13. So I gave them up unto their own Hearts Lusts : and let them follow their own Imaginations.

14. O that my People would have hearkned unto me : for if Israel had walked in my ways,

15. B

6. ' I (says God) by my miraculous Power wrought thy Deliverance, and rescued them from the Oppression of Pharaoh, who made their Shoulders sore with the mighty Burden he forced them to carry ; it was I that freed them from that hard and ignominious Labour which he put them upon, to make Bricks and Earthen-Ware.

7. ' When thou didst call upon me in thy great Distress, being pursued by Pharaoh and his Army, I heard thy Petitions, and destroyed thy Enemies by drowning them in the Red-Sea ; but in the most remarkable Manner I answered thee, when I gave thee the Law upon Mount Sinai, which was accompanied with such a terrible Storm of Thunder and Lightning, Exod. 14. 16.

8. ' I made a Trial of thy Temper at the Waters of Meribah, Exod. 17. 7.

9. ' Now since, O Israel, I have heard you so often, it becomes you to hearken unto me ; I will make a publick Declaration of my Will towards you, and ascertain you what Duties I expect of you to perform, and what will be the Consequence of your Obedience or Neglect.

10. ' I strictly require of you, that you shall not worship the Gods of other Nations, Exod. 23. 13. nor pay Divine Worship to any pretended

God, or created Being, Exod. 20. 3, 23.

11. ' Now if thou wilt discharge thy Duty, which is the Foundation of all true Religion, and follow those other Rules which I, the true God, have prescribed thee in my Law ; I, who am that God whose miraculous Power delivered thee from the Egyptian Slavery, I will exert my omnipotent Power again in thy Defence, and, tho' thou askest never so great a Benefit, I will grant it thee ; nor shall thy Affections crave more, than my Goodness shall answer.

12. ' But my People would not submit themselves to be governed by the Precepts which I gave them ; nor obey those wholesome Laws I prescribed to them, for a Rule of their Lives.

13. ' But since they were so stubborn and refractory, I suffered them to take their own Courses ; to follow blindly whatever their corrupt Affections suggested to them ; and to pursue all the Idolatries and Superstitions which misguided Zeal and bigotted Fancy might lead them to.

14. ' But tho' their Behaviour had been so very undutiful and unworthy towards me, yet I could not but heartily wish, they would have been governed by my Counsel, and would have yielded Obedience to my Laws.

15. F

15. I should soon have put down their Enemies : and turned my Hand against their Adversaries.

16. The haters of the Lord, should have been found Liars : but their time should have endured for ever.

17. He should have fed them also with the finest Wheat-flour : and with Honey out of the stony Rock should I have satisfied thee.

15. ' For then I would most certainly have performed my conditional Promise I made to them ; I would have interposed my Power, and defended them against their strongest Enemies.

16. ' The idolatrous Nations, which have frequently prevailed against Israel, should have been always subject to them, and have been forced to have paid an outward, tho' a dissimulated Duty, to their Masters ; but the Peace and Prosperity of the Jewish Nation, should have been of a lasting Continuance.

17. ' For then every Year should have been to them a part of a Golden Age, every Harvest should have filled the Country with Fruits of every kind which might serve both for Use and Delicacy ; the Fields should have loaded the Wains with Wheat of the finest Sort, free from all Smut and Mildew ; and every Rock should have sweated with Drops of the sweetest Honey.

Lessons for the XVIth Day of the Month throughout the Year.

January 16.	February 16.	March 16.	April 16
Morn. Gen. 29. Matt. 14.	Morn. Numb. 20. Mark 16.	Morn. Joh. 24. John 3.	Morn. 2 Sam. 4. Acts 13.
Even. Gen. 30. Rom. 14.	Even. Numb. 21. 2 Cor. 12.	Even. Judg. 1. 2 Theff. 2.	Even. 2 Sam. 5. James. 5.
May 16.	June 16.	July 16.	August 16.
Morn. 2 Kings 14. Matt. 14.	Morn. Job 26, 27. Mark 16.	Morn. Eccles. 11. John 4.	Morn. Ezek. 6. Acts 14.
Even. 2 Kings 15. Rom. 15.	Even. Job 28. 2 Cor. 13.	Even. Eccles. 12. 2 Theff. 3.	Even. Ezek. 7. 1 Pet. 1.
September 16.	October 16.	November 16.	December 16.
Morn. Zeph. 1. Matt. 17.	Morn. Wild. 7. Luk 2.	Morn. Eccles. 45. John 8.	Morn. Isa. 45. Acts 16.
Even. Zeph. 2. 1 Cor. 1.	Even. Wild. 8. Gal. 2.	Ev Eccles 46 rov. 20 1 Tim. 5.	Even. Isa. 46. 1 Pet. 4.

EVENING PRAYER.

Deus stetit. Psal. 82.

This Psalm was wrote by Asaph upon the Corruption of some wicked Magistrates in his Time. King Jehoshaphat had made a Reformation of several Abuses, which had crept into the Judicatories in his Reign, and established Justice upon an excellent Foot, 2 Chron. 19. 7. But before Hezekiah's Time Matters were grown into Disorder again, as Isaiah complains, Isa. 11. 12. and it is upon this Account that Asaph the Seer, who lived in Hezekiah's Time, wrote this Psalm.

GOD standeth in the Congregation of Princes : he is a Judge among Gods. 2. How

Paraphrase on Psal. 82.

OAll ye Princes and Magistrates, whom God has raised to a particular Eminency above your Brethren, and advanced to be a sort of inferior Gods as being commissioned by his Authority,

and acting as his Proxy's ; do you consider, that God exercises a superior Judicature over you, he Minds what you do amiss in your Court, and will bring you to a severe Reckoning, for any Privariation in your Acts of Justice.

2. How long will ye give wrong Judgment : and accept the Persons of the Ungodly ?

3. Defend the Poor and Fatherless : see that such as are in need and necessity have right.

4. Deliver the Out-cast and Poor : save *them* from the hand of the Ungodly.

5. They will not be learned, nor understand, but walk on still in darkness : all the Foundations of the Earth are out of course.

6. I have said, *Ye are Gods* : and ye *are* all the Children of the most Highest.

7. But ye shall die like Men : and fall like one of the Princes.

8. Arise, O God, and judge thou the Earth : for thou shalt take all Heathen to thine Inheritance.

Deus, quis similis ? Psal. 83.

This Psalm bearing the Name of Asaph, was in all probability composed by One of that Family in the Reign of Jehosaphat ; against whom, it is recorded, 2 Chron. 20. 1. That the Children of Moab, and the Children of Ammon, and among them other, besides the Ammonites, came to Battle, which is referred to in this Psalm, v. 6. 2.

Hold not thy Tongue, O God, keep not still silence : restrain not thy self, O God.

2. For lo, thine Enemies make a murmuring : and they that hate thee, have lift up their Head.

3. They

2. Therefore you ought to consider, what a great Degree of Folly and Wickedness it is, for you to pervert the Course of Justice, and by your Sentence to wrong the Innocent, and to justify the Oppressor.

3. 4. The Business of your high Calling is, to protect poor Men and Orphans, who have no Money to give, and no Friend to solicit for them ; from the Violences of rich Oppressors, and to screen them by the Justice of the Laws, from the Injuries offered them by others.

5. But the Judges of our Time are so obstinately resolved in their unjust Determinations, that they have no Check of Conscience to restrain them from Injustice ; their Eyes are so blinded by Gifts, that they will not see what is right, *Exod. 23. 8.* nay, our whole National Constitution is like to be subverted, when those who ought to maintain the Laws, do offer the greatest Violence to them.

6. I have suffered you to be called by my most honourable Name, and to be esteemed as of a divine Original, and not of ordinary humane Extraction.

7. But let not these great Titles swell you up, so as to forget whose Authority you act by, and whose Power you are subject to ; for you are so far from being real Gods, and exempted from the Laws of Mortality, that you shall die as well as any ordinary Man, or any Pagan Magistrate.

8. But since these wicked Magistrates have so shamefully perverted the judicial Power, do thou, O God, take it into thy Hand ; for we expect there will be a Time in which thou shalt judge the whole World, as well Pagans as Jews, according to their Works, and then thou wilt make them severely pay, for their Violations and Distortions of the Rules of Justice.

Paraphrase on Psal. 83.

WE beseech thee, O God, not to stand silently by, as if thou wert a Neuter in our Cause, when our Condition seems so very hazardous.

2. Especially when our Enemies are so clamorous, and threaten so loud, and a Confederacy of Idolatrous Nations elated by some former Successes, do treat us after so arrogant and contemptuous a Manner.

3. They

3. They have imagined craftily against thy People : and taken Counsel against thy secret Ones.

4. They have said, Come, and let us root them out, that they be no more a People : and that the Name of Israel may be no more in remembrance.

5. For they have cast their Heads together with one consent : and are confederate against thee.

6. The Tabernacles of the Edomites and the Ismaelites : the Moabites and Hagarens ;

7. Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8. Assur also is joyned with them : and have holpen the Children of Lot.

9. But do thou to them as *unto* the Midianites : *unto* Sisera, and unto Jabin, at the Brook of Kifon ;

10. *Who* perished at Endor : and became *as* the Dung of the Earth.

11. Make them and their Princes like Oreb and Zeb : yea, make all their Princes as Zeba and Salmana ;

12. Who

3. They have formed very close and cunning Designs, in order to invade our Country, and how to subdue us to their Yoke, whom thou dost protect and keep, as it were, secretly covered under thy Wing, that they should not injure us.

4. For they have maliciously resolved among themselves, and mutually encourage each other, utterly to extirpate our Nation, and to make the Name of the Jewish People to be lost among Men.

5. There is a joynt Resolution of a great many Nations, who for the most Part have different Interests and Views, and yet they all combine together, for the Subversion of our Government, and thy true Religion.

6. Swarms of barbarous Nations come out of their Huts to invade us, Edomites, Moabites, and Ismaelites, as well those who took their Name from their Father Ismael, as from their Mother Hagar.

7. With these are joyned the Gibeonites, Josh. 13. 5. the Ammonites, Amalekites, Philistines, who have invited the Inhabitants of Tyre likewise into the Confederacy.

8. And lest this great Fry of barbarous Associates should not be sufficient,

they have called in likewise to their Assistance the Assyrians, to fight for the Ammonites and Moabites, the Descendants of Lot, whose Cause they have espoused, and are a principal Arm (as the Hebrew calls it) or Support of their Cause.

9. But we beseech thee, O Lord, to give us as entire a Victory over these many and powerful Enemies, as thou didst to our Fore-fathers over the Midianites by the Hand of 300 Men and a few Lamps, Judges 7. 21. let them be destroyed, as the Israelites did Jabin at the River Kifon, Judges 4. 24. and as his General Sisera fell by the Hand of a Woman, v. 21.

10. This memorable Victory being obtained at Endor near Tanaach and Megiddo, where this Battle was fought, Joshua 17. 11. Judges 5. 19. there the Army likewise was destroyed, and their Carcasses left rotting.

11. Let these Infidel Nations, and their Princes, be as unsuccessful in their Attempts upon us as Oreb and Zeb, two Princes of the Midianites, who were taken captive by Gideon, Judges 7. 25. and as their two Kings Zebah and Zalmunna, who underwent the same Fate, Judges 8. 12.

12. Who say, Let us take to our selves : the Houses of God in Possession.

13. O my God, make them like unto a Wheel : and as the Scubble before the Wind.

14. Like as the Fire that burneth up the Wood : and as the Flame that consumeth the Mountains.

15. Persecute them even so with thy Tempest : and make them afraid with thy Storm.

16. Make their Faces ashamed, O Lord : that they may seek thy Name.

17. Let them be confounded and vexed ever more and more : let them be put to shame and perish.

18. And they shall know that thou whose Name is Jehovah : art only the most Highest over all the Earth.

Quam dilecta ! Psal. 84.

The Hebrew Title does not inform us, who this Psalm was wrote by; it only tells us, That it was directed, To the chief Musician upon Gittith, And to be sung by the Korites. It was certainly composed by one who was hindered from partaking of the publick Worship; and therefore David was probably the Author thereof, when he was driven from the City, and hindered from frequenting the Tabernacle, by the prevailing Arms of his Son Absalom.

O How amiable are thy Dwellings : thou Lord of Hosts !

2. My Soul hath a desire and longing to enter into the Courts of the Lord : my Heart and my Flesh rejoice in the living God.

3. Yea,

12. Who encourage one another in a wicked Enterprize, saying, Let us possess our selves of, and plunder the Temple of God, and make Spoils of all the sacred Furniture of that and the rest of the Synagogues.

13. O thou, our kind Protector, make these our Adversaries giddy and unsettled in their Counsels, and to turn round with as much Volubility, as the *Turning Wheels of a Cart*, Isa. 28. 28. and disperse their Forces like Chaff blown about by the Wind.

14. Let them be destroyed, as Fire burns up a woody mountainous Country, which Men design to clear for a better Cultivation.

15. Let a terrible Storm of thy Vengeance shatter them, and so disperse all their Forces, that they may never be able to rally again.

16. Let them receive a shameful Defeat, that they may be convinced that thou art the only true God, whose Power can defeat so great an Army, and that, under this Conviction, they may leave off their Idolatry and join in thy Wor-

17. But if they will not be informed by these awakening Judgments, do thou then prosecute them with greater Punishments, even to their utter Extirpation.

18. That all Men may take warning by their Examples how they provoke the great JEHOVAH ; and that they may learn that thou art the Governour and supreme Lord of all the World.

Paraphrase on Psal. 84.

O God, the Lord and Creator of all the Angelick Natures, how lovely it is to be in thy Tabernacle, where such a Number of blessed Spirits do continually attend.

2. My Soul has a passionate Desire and Longing, after so long an Absence, to come into the Courts of the Tabernacle, and to join in the publick Service there ; I have an earnest Tendency and Wishing both of Body and Mind, to present my self in that holy Place, before the Presence of thee who art the true and living God, and not a fictitious Being, as other false Gods are.

3. Yea, the Sparrow hath found her an House, and the Swallow a Nest, where she may lay her young : *even* thy Altars, O Lord of Hosts, my King and my God.

4. Blessed *are* they that dwell in thy House : they will be always praising thee.

5. Blessed *is* the Man whose Strength *is* in thee : in whose Heart *are* thy ways.

6. Who going through the Vale of Misery, use it for a Well : and the Pools are filled with Water.

7. They will go from Strength to Strength : *and unto the God of Gods* appeareth every *one of them* in Zion.

8. O Lord God of Hosts, hear my Prayer : hearken, O God of Jacob.

9. Behold, O God our defender : and look upon the Face of thine anointed.

10. For one Day in thy Courts : *is* better than a thousand.

11. I had rather be a Door-keeper in the House of my God : than to dwell in the Tents of Ungodliness.

12. For

3. It grieves me to think, that the Sparrows, Swallows, and other Birds, can partake of a Felicity that I am debarred of ; and that thou, O my great God and Sovereign, art pleased to suffer them to build their Nests, and hatch their young Ones in that sacred House, which I the Prince of the Country am drove from !

4. O what a Happiness do they enjoy, who have the Opportunity of paying their constant Devotion, and at all the solemn Hours of Worship, can return to their Exercise of Praise and Thanksgiving !

5. O how happy is that Person, that has Strength to travel to thy House, and whose Thoughts are taken up in his journeying thither !

6. Those Persons who live at a great Distance from the Tabernacle, and are forced to travel over a barren dry Heath, to get to it on a solemn Day of Worship, are very happy Persons in respect of my self, who cannot go thither at all ; the Comfort and Satisfaction they receive, in being to appear before God, makes them to be as pleasant in their travelling over the scorching Sands, as if they had Wells and Cisterns all the way to drink of.

7. These Men do not grow wearier in their travelling, but by reason of their pious Joy, grow stronger the further they go, till they come to present themselves before God's Table on Mount *Sion*.

8. O thou who art the God of Angels and Men, and the Protector of the People of *Israel*, vouchsafe to hear my Prayer, and let me be no longer debarred of the Satisfaction of the publick Worship.

9. O thou, who hast been all along the Defender of our Nation, and particularly of me thy Servant in my many former Adversities, I beseech thee, in Mercy to have regard to the Petition of me, whom thou hast anointed to the Kingly Office.

10. I should rather chose a Life, tho' of but one Day, to be spent in the Devotion of that Place, than a thousand Years in this wretched Place I am now banished to.

11. I had rather be in the meanest Employ, so low as that of a Door-keeper about God's House, where I might have an Opportunity of paying a constant Attendance on him, than in an idolatrous Country, tho' it were never so plentiful, where I am deprived of his Worship.

12. For the Lord God is a light and defence : the Lord will give Grace and Worship, and no good thing shall he withhold from them that live a godly Life.

13. O Lord God of Hosts : blessed is the Man that putteth his Trust in thee.

Benedixisti, Domine. Psal. 85.

This Psalm seems to be composed by Eldras, or some other inspired Person, soon after the Restoration of the Jews from their Captivity. The Hebrew Title imports no thing more concerning it, but that it was directed To the chief Musician, to be sung by the Sons of Korah.

Lord, thou art become gracious unto thy Land : thou hast turned away the Captivity of Jacob.

2. Thou hast forgiven the offence of thy People : and covered all their Sins.

3. Thou hast taken away all thy displeasure : and turned thy self from thy wrathful Indignation.

4. Turn us then, O God our Saviour : and let thine Anger cease from us.

5. Wilt thou be displeased at us for ever : and wilt thou stretch out thy Wrath from one Generation to another ?

6. Wilt thou not turn again and quicken us : that thy People may rejoyce in thee ?

7. Shew us thy Mercy, O Lord : and grant us thy Salvation.

8. 1

12. For the great God, who does there in an especial Manner discover himself, is a Light to direct Men in the right Rule of Life, and a Strength to defend them from all that is really hurtful to them ; and affords all spiritual and temporal Blessings to his pious Servants, who obey his Commands.

13. But still, O my God, this is my satisfaction, that tho' I am restrained from paying Devotion in publick to thee ; whilst I put my whole Confidence in thee for my Deliverance, I shall be so far from thinking my self void of all Comfort, that I shall stand possessed of a considerable Degree of Happiness.

Paraphrase on Psal. 85.

O Lord, thou hast shewed a very extraordinary Act of thy Favour to our Nation, in freeing us from so long and heavy a Captivity.

2. We are sensible now, that thou hast forgiven the Offences of us thy People, which brought these remarkable Judgments upon us.

3. We are now satisfied, that thy sad Displeasure towards us is abated, and that thou hast more kind Disposi-

tions towards us, than thou hast lately manifested.

4. And we beseech thee to complicate our Restoration, and let not any ungrateful Returns we may have made, to thee after so great a Deliverance, provoke thee to shew any new Marks of thy Displeasure.

5. Alas ! shall we never find an End of our Sufferings, and after we are returned to our own Country, must we experience a new Scene of Trouble rising up upon us, from our quarrellsome Neighbours ? *Exra 4. 45.*

6. But however we trust, that thy Goodness will revive us after the long Oppression of our Captivity, and will finish the Work of our Restoration, that we may enjoy the Blessings of our Country in entire Peace.

7. O Lord, let thy infinite Mercy pardon our Sins, which are still very great ; for if thou shouldst deal with us according to our Provocations, thou must again plunge us into as great Afflictions, as those we have lately been delivered from.

8. We

8. I will hearken what the Lord God will say concerning me : for he shall speak Peace unto his People, and to his Saints, that they turn not again * *unto foolishness.*

* For Coverdale's first Translation reads it thus, *That they turn not themselves unto foolishness.*

9. For his Salvation is nigh them that fear him : that Glory may dwell in our Land.

10. Mercy and Truth are met together : Righteousness and Peace have kissed *each other.*

11. Truth shall flourish out of the Earth : and Righteousness hath looked down from Heaven.

12. Yea, the Lord shall shew loving kindness : and our Land shall give her increase.

13. Righteousness shall go before him : and he shall direct his going in the way.

MORNING PRAYER.

Inclina, Domine. Psal. 86.

This Psalm is intituled in the Hebrew, A Prayer of David. It was not found out by the first Collector of the Davidical Psalms, but being met with by him who gathered up the Asaphian Psalms, and some of other famous Authors, was placed here. It seems to be composed during his Afflictions under Saul.

BOW down thine Ear, O Lord, and hear me : for I am Poor and in Misery.

2. Preserve thou my Soul, for I *am* Holy : my God, save thy Servant that putteth his Trust in thee. 3. Be

8. We will wait with Patience to have been for a long time retired.

12. God's Bounty shall be shew'd down upon us by large Indulgences, and fruitful Seasons every Year shall enrich our Country.

13. And when God comes to visit us in this bountiful Manner, Justice shall go before him to make Way for his solemn Procession, that Righteousness as well as Happiness, may attend our Nation ; for God shall adapt all his providential Dispensations to the exactest Justice, that Men may take Copy thereby, and square all their Actions likewise, according to the Rules of Equity and Goodness.

Paraphrase on Psal. 86.

9. And truly, if we do not fail, on our Part, God is ready to remove all the Obstacles, which now lie in the Way to our national Happiness, and to revive the ancient Glory and Splendor of our Country.

10. And behold ! we already see Goodness and Fidelity, those divine Vertues and great Supports of a national Happiness, to be again conspicuous among us ; and Justice and Peace, like two ancient Friends that have been long Strangers to this Country, kindly to salute one another, upon their meeting together here.

11. Truth and Fidelity shall spring as it were afresh out of the Ground, where they have been so long covered ; and Piety and Holiness shall come back again from Heaven, whither they

O God, whose Nature inclines thee to succour thy distressed Servants, I beseech thee to look down from thy heavenly Throne upon my disconsolate Condition, and hearken unto the Petition I put up unto thee.

2. I beseech thee to preserve my innocent Life from the Violence of my unjust Oppressors, and afford thy Assistance to thy Servant, who doth not repose his Confidence in any Thing, besides thee.

3. Be merciful unto me, O Lord : for I will call daily upon thee.

4. Comfort the Soul of thy Servant : for unto thee, O Lord, do I lift up my Soul.

5. For thou, Lord, *art* good and gracious : and of great Mercy unto all them that call upon thee.

6. Give ear, Lord, unto my Prayer : and ponder the Voice of my humble desires.

7. In the time of my trouble I will call upon thee : for thou hearest me.

8. Among the Gods *there* is none like unto thee, O Lord : *there* is not one that can do as thou doest.

9. All Nations whom thou hast made, shall come and worship thee, O Lord : and shall glorifie thy Name.

10. For thou *art* great, and doest wondrous things : thou *art* God alone.

11. Teach me thy way, O Lord, and I will walk in thy Truth : O knit my Heart unto thee, that I may fear thy Name.

12. I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13. For

3. I beg that thou wouldest vouchsafe thy merciful Protection to me, which I every Day so constantly pray for.

4. O refresh the Soul of thy faithful Servant, by a timely Deliverance, since I so earnestly raise my Soul up towards thee in the Warmth of devout and earnest Prayer.

5. For thou art a glorious and merciful God, and readily disposed to pardon the Sins of those who sincerely repent of them, and ask Forgiveness for them, and to afford them thy Protection, notwithstanding any former Failures.

6. Therefore having my Hope grounded upon this lovely Attribute of thine, I make bold to implore thy Assistance in this Exigence of my Affairs.

7. Nay, I am emboldened to apply to thee in any great Distress, having experienced thy Goodness formerly in other Deliverances.

8. For as thy Omnipotence impowers thee to rescue thy Servants from the greatest and most imminent Dangers, so by this thou dost infinitely excel the Heathen Deities, who are not able to succour their Votaries in distress.

9. And if thou dost deliver me from so great a Calamity, the Heathen Nations round shall be so convinced of thy Almighty Power, exerted in the Cause of *David*, that they shall desire to be admitted to pay their Worship to thee at *Jerusalem*.

10. For by that, and other thy miraculous Works, they shall acknowledge thee to be the only true God, who art able to work Effects beyond the Power of Nature.

11. And, that I may never forfeit thy Kindness and Protection, I beg of thee, that thou wouldest so rightly inform me in all Points of my Duty, that I may not transgress any of thy holy Commands ; make my Heart so steadfastly to adhere to thy Will, and to have always such an awful Regard to thy Majesty, that I may discharge with readiness all the Injunctions which thou shalt be pleased to lay upon me.

12. And if thou, in thy Goodness, shalt be pleased to vouchsafe me a Deliverance from my present Troubles, I shall always retain such a grateful Sense of thy Kindness, that I shall never cease to commemorate it as long as I live.

13. For great is thy Mercy toward me : and thou hast deliver'd my Soul from the nethermost Hell.

14. O God, the proud are risen against me : and the Congregations of naughty Men have fought after my Soul, and have not set thee before their Eyes.

15. But thou, O Lord God, art full of Compassion and Mercy : long-suffering, plenteous in Goodness and Truth,

16. O turn thee then unto me, and have Mercy upon me : give thy strength unto thy Servant, and help the Son of thine Hand-maid.

17. Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

It is uncertain by whom this Psalm was composed ; but it is plain it was wrote by some devout Person, in honour of the City of Jerusalem, and particularly Mount Sion, where the solemn Worship of God was settled. Some think it was composed on the Birth of Hezekiah, or some other great Prince.

HER Foundations are upon the holy Hills : the Lord loveth the Gates of Sion more than all the dwellings of Jacob.

2. Very

13. For this will be so great an Instance of thy super-abundant Mercy and Favour to me, that I shall always esteem it as extraordinary a Deliverance, as if thou hadst raised my Body from the Grave.

14. O my God, thou canst not but take Notice, what a Number of powerful and arrogant Adversaries have combined together in a Conspiracy against my Life, and seem to have no regard of the Justice of my Cause, and to undervalue thy Assistance and Interposition, on my Behalf.

15. But notwithstanding their impious Assurance, in compassing my Destruction, I do not fail to trust in thee for my Deliverance, thy sacred Attributes affording me a better grounded Hope than any they can pretend to for their Success ; for I am sufficiently sensible, that thy Mercy and Compassion inclines thee to protect thy innocent Servants ; 'tis thy Long-suffering which permits their Wickedness to go so long unpunished ; thy super-abundant Goodness, which I have formerly experienced, encourages me to think that thou wilt not now forsake me ; and thy Truth, thou having promised to defend me, and to bring me with Safety to the

Crown of Israel, I am certain, will not fail me.

16. Therefore, I beseech thee, O Lord, to cast a favourable Eye once more upon me, and in thy Mercy rescue me from the Danger which I am encompassed in, and afford thy heavenly Assistance to me, who am thy poor humble Slave, and as much thy Property as the Son of a Bond-woman, who is born in her Master's House.

17. Shew some eminent Token of thy espousing my Cause, by a miraculous Deliverance from my Enemies ; that my irreligious Adversaries may be confounded and astonished when they see, that thou dost so wonderfully interpose in my Behalf, whom they have so often derided for my Devotion paid to thee, and for placing my whole Confidence in thee, when I had no appearing Hopes of any worldly Succour.

Paraphrase on Psal. 87.

THE Foundations of God's Temple, where he has chosen to be worshipped, are laid upon the consecrated Hill of Mount Sion on the North-side of Jerusalem, which he has singled out of all the Cities of Judaea, to have his publick Service celebrated therein.

2. Very excellent things are spoken of thee : thou City of God.
3. I will think upon Rahab and Babylon : with them that know me.
4. Behold ye the Philistines also : and they of Tyre, with the Morians, lo, there was he born.
5. And of Sion it shall be reported, that he was born in her : and the most High shall stablish her.
6. The Lord shall rehearse it when he writeth up the People : that he was born there.
7. The Singers and Trumpeters *shall be rehearse* : all my fresh Springs shall be in thee.

Domine, Deus. Psal. 88.

The Hebrew Title of this Psalm is, A Song for the Sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite. The Mahalath Leannoth was a hollow wind Musick something like the Flute, proper for mournful Songs. But the Heman to whom this Psalm is attributed, cannot be the famous Singer in David's Time of that Name, but one of later Date, descended from Zerah, one of the Sons of Judah, 1 Chron. 2. 6. hence called an Ezrahite. Kimchi says it was written in the Name of the Jewish People, during the Captivity, in the Language of a poor Slave under his Chains.

O Lord God of my Salvation, I have cried Day and Night before thee : O let my Prayer enter into thy presence, incline thine Ear unto my calling.

2. For my Soul is full of trouble : and my Life draweth nigh unto Hell.

3. I am

2. All Persons who have Occasion to make mention of this great City, do extraordinarily commend it for the Magnificence of its Structures, the Splendour of its Air, and the Advantage of its Situation, but chiefly for its noble Temple employed in the Worship of the true God.

3. I will not deny, that Egypt may boast of very noble Cities, and that Babylon may put in for a considerable Share of Glory in this respect, whenever I have Occasion to talk with my Acquaintance about these Matters.

4. The *Philistines, Tyrians* and *Ara- bians*, have likewise very remarkable Cities, which are celebrated for the Birth of great Men in them.

5. But *Jerusalem* can vie with any of them in this respect likewise, since so great a Prince was born within her Walls, and which receives still a greater Honour from the continual Protection of Almighty God.

6. And when God makes a List of his Peoples Names, and enters them

into his Register, He shall distinguish this great Birth by a particular Mark of Honour.

7. And all the Voices and Musick of the Temple, shall sing in praise of this sacred City ; that she is a *Fountain of Delights, and more beautiful and pleasant than the purest and coolest Stream.*

Paraphrase on Psal. 88.

O My Lord God, who wert in former Times used to preserve me from Danger, and in whose Mercy I yet trust for Help, I have made my Address to thee, for a long Time, without any Intermission ; therefore, I beseech thee, do not make me wait longer, before thou do'st receive my Petition, but give me a speedy Admission to thy Presence, and bend down from thy Throne to hearken to what I have to lay before thee.

2. O Lord, my Soul is overwhelmed with the long Continuance of a great many Troubles, which press so hard upon me, that they have brought my Life next Door to the very Grave.

3. I am counted as *one of them* that go down into the Pit : and I have been even as a Man *that hath* no strength.

4. Free among the dead, like unto them that are wounded, and lie in the Grave : who are out of remembrance, and are cut away from thy Hand.

5. Thou hast laid me in the lowest Pit : in a *place of* darknes, and in the deep.

6. Thine Indignation lieth hard upon me : and thou hast vexed me with all thy Storms.

7. Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8. *I am so* fast in Prison : that I cannot get forth.

9. My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my Hands unto thee.

10. Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11. Shall thy loving kindness be shewed in the Grave : or thy faithfulness in destruction ?

12. Shall thy wondrous works be known in the dark : and thy Righteousness in the Land where *all things* are forgotten ?

13. Unto

3. All that converse with me, reckon me nothing better than a dead Man, laid out in his Coffin and ready to be tumbled into his Grave ; for no Man, that ever recovered, was reduced to that weak and feeble Condition that I am.

4. I am now discharged and free from all the Business of this present Life, and must henceforth remain only with the Dead ; I am now like one that is mortally wounded in an Army, my Body must be thrown into a great Hole, with innumerable other Carcasses, which there lie rotting without any One's taking notice of them, being cut off from the Living by thy severe Judgment.

5. It is the Dispensation of thy very harsh Providence, that has brought me to this State of Misery, where, methinks, I am sunk into the Condition of the Dead, where I lie in the midst of dark and gloomy Shades, being drop'd into an Abyss of inconceivable Depth, where no Light appears.

6. Thy Anger lies as pressing upon me, as if I was under a great Weight of Lead or Stone; and whereas some Drops only of thy Displeasure fall upon other Men, the Cataracts of thy Vengeance are showered down upon me.

7. Thou hast confined me to a doleful Prison, where I cannot enjoy the Conversation of my Friends and Acquaintance, the Place being so noisome, that they cannot endure to come to me in it.

8. Then fain would I go to them, but I find my self hindered by the Locks and Bolts, which keep me within this dismal Dungeon.

9. I am almost blind, by my continual Weeping, and bemoaning my Misfortune ; no Day has passed, wherein I failed to put up my earnest Petitions to thee, continually stretching out my Hands to thee in devout Prayer, that thou mightest receive them.

10. O Lord, if thou dost design to deliver me from my Misery, thou must make haste to do it, for I am now just ready to expire, and when I am dead, I cannot expect thou should'st work so great a Miracle on my Behalf, as to raise me from the Grave, that I may praise thy Name again.

11. For Death is a State, in which I shall not have the Opportunity of singing Hymns to thy Honour, as I do now.

12. In that State of Darkness and Oblivion, I shall not be able to relate thy noble and righteous Acts in numerous Verse, as I can do here.

13. Thus

13. Unto thee have I cried, O Lord : and early shall my Prayer come before thee.

14. Lord, why abhorrest thou my Soul : *and* hidest thou thy Face from me ?

15. I *am* in misery, and like unto him that is at the point to die : *even* from my Youth up, thy Terrors have I suffered with a troubled Mind.

16. Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17. They came round about me daily like Water : and encompassed me together on every side.

18. My Lovers and Friends hast thou put away from me : *and* bid mine acquaintance out of my sight.

13. Thus have I for a long time, in the Bitterness of my Soul, cried unto thee ; under the deep Sense of my Misfortune, taking little Rest in the Night, early in the Morning renewing my Complaint to thee.

14. But alas, as yet I have found no redress from thee ; O Lord, why art thou so unkind, always to turn away from me, and to refuse to afford me Relief ?

15. My Miseries now fall so thick upon me, that I seem to be under the Pangs and Agonies of Death ; I have been for many Years suffering the Pains of a lingering Death, and been, as it were, upon the Rack, ever since I was born.

16. Thy Anger, like a mighty Torrent, has rose above my Head and drowned me, and the Fears which thy

very severe Judgments have brought upon me, have destroyed me.

17. For I have not been attacked by one single Misfortune, but a great Number of Afflictions with united Force break in upon me, like a great Flood, which from several Hills comes pouring down into one Bottom, till it swells into a great Lake ; so do my Calamities on every Side beset me.

18. All my dear Friends and Acquaintance, whose pleasant Conversation was wont formerly to assuage my Grief, and make me forget my Sufferings, are now, by thy severe Treatment of me, kept from me ; for if I look about for any kind Friend to correspond with, I cannot find him, he hiding himself, as fearing I might bring him into Danger, or as not enduring the Noisomeness of my sad Abode.

Lessons for the XVIIth Day of the Month throughout the Year.

<i>January 17.</i>	<i>February 17.</i>	<i>March 17.</i>	<i>April 17.</i>
Morn. Gen. 31. Matt. 15.	Morn. Numb. 22. Luk. 1. to 39.	Morn. Judg. 2. John 4.	Morn. 2 Sam. 6. Acts 14.
Even. Gen. 32. Rom. 15.	Even. Numb. 23. 2 Cor. 13.	Even. Judg. 3. 2 Thess. 3.	Even. 2 Sam. 7. 1 Pet. 1.
<i>May 17.</i>	<i>June 17.</i>	<i>July 17.</i>	<i>August 17.</i>
Morn. 2 Kings 16. Matt. 15.	Morn. Job 29. Luke 1.	Morn. Jer. 1. John 5.	Morn. Ezek. 13. Acts 15.
Even. 2 Kings 17. Rom. 16.	Even. Job 30. Gal. 1.	Even. Jer. 2. 1 Tim. 1.	Even. Ezek. 14. 1 Pet. 2.
<i>September 17.</i>	<i>October 17.</i>	<i>November 17.</i>	<i>December 17.</i>
Morn. Zeph. 3. Matt. 13.	Morn. Wisd. 9. Luke 3.	Morn. Eccles 47. John 9.	Morn. Isa. 47. Acts 17.
Even. Hag. 1. 1 Cor. 2.	Even. Wisd. 10. Gal. 3.	Even. Eccles 48. 1 Tim. 6.	Even. Isa. 48. 1 Pet. 5.

EVENING PRAYER.

Misericordias Domini. Psal. 89.

This Psalm, according to the Hebrew Inscription, was wrote by Ethan the Ezrahite, another Psalmographer of the Family of Zerah, during the Captivity; and very probably in the Life of Jehoaiakin, whose Misfortunes the Psalmist here doth probably describe, and seems thereupon even to distrust the Promises which God had made to the Family of David.

MY Song shall be alway of the loving kindness of the Lord : with my Mouth will I ever be shewing thy Truth from one Generation to another.

2. For I have said, Mercy shall be set up for ever : thy Truth shalt thou establish in the Heavens.

3. I have made a Covenant with my chosen : I have sworn unto David my Servant.

4. Thy Seed will I stablish for ever : and set up thy Throne from one Generation to another.

5. O Lord, the very Heavens shall praise thy wondrous Works : and thy Truth in the Congregation of the Saints.

6. For who is he among the Clouds : that shall be compared unto the Lord ?

7. And what is he among the Gods : that shall be like unto the Lord ?

8. God is very greatly to be feared in the Council of the Saints : and to be had in reverence of *all them that* are round about him.

9. O Lord

Paraphrase on Psal. 89.

ALtho' we at present labour under most dreadful Calamities which the Hand of God is pleased to inflict upon us, yet I will not cease to celebrate the former Favours, which he has been pleased to bestow upon us, and deliver down to future Generations the Memory of those glorious Acts which he has performed for our sakes.

2. For this is my fixed Opinion, notwithstanding the unpromising State of our present Affairs, that thy favourable Disposition towards our Nation is settled upon so firm a Bottom, that the Revolutions of the heavenly Bodies are not established upon greater Rules of Certainty, than thy Promises which thou hast made for our Preservation.

3. For thou didst make an Agreement with *David*, by thy Prophets, *Samuel* and *Nathan*, 1 Sam. 16. 13. 2 Sam. 3. 9. 2 Sam. 7. 15. that he should be the Governour of thy chosen People the Jews.

4. Promising that his Children, for many Generations, should inherit that Crown.

5. And indeed so great is thy Goodness and miraculous Operations in behalf of all thy Creatures, in every Part of the Universe, that it is the constant Themes of thy Angels in Heaven, and thy faithfulness in performing thy Promises is duly celebrated in the publick Congregation of thy faithful People.

6, 7. For among all the angelical Natures in Heaven, tho' many of them are very excellent in Power and Wisdom, yet still they are but the Creatures of God, and infinitely inferior to their Creator.

8. God is highly revered and adored by the Congregation of his faithful People, who meet together at the solemn Times of Worship ; and has a greater Veneration paid him by his holy Angels, which stand attending round about his Throne.

9. O thou

9. O Lord God of Hosts, who is like unto thee : thy Truth, most mighty Lord, is on every side ?

10. Thou rulest the raging of the Sea : thou stillest the Waves thereof when they rise.

11. Thou hast subdued Egypt, and destroyed it : thou hast scattered thine Enemies abroad with thy mighty Arm.

12. The Heavens are thine, the Earth also is thine : thou hast laid the Foundation of the round World, and all that therein is.

13. Thou hast made the North and the South : Tabor and Hermon shall rejoyce in thy Name.

14. Thou hast a mighty Arm : strong is thy Hand, and high is thy right Hand.

15. Righteousness and Equity are the habitation of thy Seat : Mercy and Truth shall go before thy Face.

16. Blessed is the People, O Lord, that can rejoyce in thee : they shall walk in the light of thy Countenance.

17. Their delight shall be daily in thy Name : and in thy Righteousness shall they make their boast.

18. For thou art the glory of their Strength : and in thy loving kindness thou shalt lift up our Horns.

19. For

9. O thou, who art the God and Lord of all these heavenly Beings, there is none of them all but is far inferior to thee ; for their Power, tho' great, is limited, yet thine is of universal Extent, they may fail thro' Imbecillity in what they engage, but nothing can hinder thy Performance of what thou hast promised.

10. One may make an estimate of what a boundless Power thou art endowed with, by thy checking the Sea, not letting it overflow its Banks when it so violently rages in a great Storm ; thou, whenever thou pleasest, quietest the loudest Tempest into a gentle Calm.

11. 'Twas thy Almighty Power that subdued the proud Egyptian King, by the Plagues thou wast pleased to lay upon him and his People, destroying his Army which pursued the Israelites, by the Seas flowing back upon them, and by scattering their dead Bodies over the Sands of the Shore.

12. It was thy Almighty Power which raised in Being the glorious Fabrick of this visible World, and which gives thee an entire Propriety to it, to dispose of it at thy Pleasure.

13. Which Way soever we extend our Sight, whether it be Southward toward *Tabor*, or Northward toward *Hermon*.

each Quarter of the World, which we discover, is a Part of thy Creation, and affords fresh Matter for thy Praise.

14. These, and all other Parts of the Universe, do declare the Infinity of thy Power, which made them.

15. Nor is thy Providence less remarkable and venerable than thy Power, for thou do'st govern the World by just and equal Determinations, altho' sometimes unknown to us ; proportioning Rewards and Punishments, as they are deserved.

16. What a happy Condition were we thy People in at that Time, before our Captivity, when we could take a Share in the publick Rejoycings and Triumphs, as we marched together in our solemn Processions, with the Trumpets sounding before us to the Temple, the Favour of thy Countenance shining upon us ?

17. They were entertain'd with the noble Satisfaction of worshipping thee, the only true God, and they prided themselves in having thee for their Protector.

18. They had then the Happiness of claiming Assistance, whenever they were oppressed by their Enemies, and thou by thy Interposition on their Side, did make them formidable to, and didst set them above all their Oppressors.

19. Nay,

19. For the Lord *is* our defence : the holy One of Israel *is* our King.

20. Thou spakest sometime in Visions unto thy Saints, and saidst : I have laid help upon *one that is* mighty, I have exalted *one* chosen out of the People.

21. I have found David my Servant : with my holy Oyl have I anointed him.

22. My Hand shall hold him fast : and my Arm shall strengthen him.

23. The Enemy shall not *be able to* do him violence : the Son of Wickedness shall not hurt him.

24. I will smite down his Foes before his Face : and plague them that hate him.

25. My Truth also and my Mercy *shall be* with him : and in my Name shall his Horn be exalted.

26. I will set his Dominion also in the Sea : and his right Hand in the Floods.

27. He shall call me, Thou *art* my Father : my God, and my strong Salvation.

28. And I will make thee *my* first-born : higher than the Kings of the Earth.

29. My Mercy will I keep for him for evermore : and my Covenant shall stand fast with him.

30. His

19. Nay, we do not altogether despair, but that thou in thy good Time will still vouchsafe to afford us Deliverance from our present Calamities ; for thou, great God whom we worship, do'st still govern and protect our Nation.

20. Thou didst formerly declare thy Mind in a Vision to thy Prophet *Samuel*, *Sam.* 16. saying, ' I have provided to ' my self a mighty Champion, whom I ' have chosen from out of the ordinary ' Rank of my People, to be advanced to ' the Kingdom of *Israel*, to *Saul's* stead.

21. ' I have found out *David*, an approved Servant of mine, and have appointed him with the Sacred Oil to ' the Kingly Office.

22. ' And I promised my Assistance ' to enable him to go through all his ' great Undertakings, and to support ' him under those extraordinary Difficulties which he was to meet with.

23. ' That his Enemies should not ' be able to do any substantial Mischief ' to him, nor *Saul*, his most potent ' Enemy, be permitted to work his Ruin ' with all his Power and Malice.

24. ' That I would subdue all his outward and domestick Enemies, and

turn the Harms which they designed against him upon their own selves.

25. ' That, according to my Promise, I would support him in all his Difficulties ; and that I would particularly interpose my Almighty Power, ' for the Advancement of his Honour, ' above all his neighbouring Princes.

26. ' On one Side he shall subdue the *Philistines*, and those that live upon the Sea-Coast, *2 Sam.* 18. 1. and on the other Hand the *Syrians* up to the two great Rivers *Tygris* and *Euphrates*, ' *2 Sam.* 8. 9. & 10. 16.

27. ' I promised him further, that I ' would favour him with a particular Indulgence to call me Father, and that I would in a peculiar Manner be his God, and his Defence.

28. ' That I would raise him to the principal Dignity of all those whom I give Leave to be called my Sons ; and that he should be more glorious than any other Prince of his Time.

29. ' And this Promise, which I made with him, I would inviolably keep on my Side, no Consideration making me swerve from it.

30. His Seed also will I make to endure for ever : and his Throne as the Days of Heaven.

31. But if his Children forsake my Law : and walk not in my Judgments ;

32. If they break my Statutes, and keep not my Commandments : I will visit their Offences with the Rod, and their Sin with Scourges.

33. Nevertheless, my loving kindness will I not utterly take from him : nor suffer my Truth to fail.

34. My Covenant will I not break, nor alter the thing that is gone out of my Lips : I have sworn once by my Holiness, that I will not fail David.

35. His Seed shall endure for ever : and his Seat is like the Sun before me.

36. He shall stand fast for evermore as the Moon : and as the faithful Witness in Heaven.

37. But thou hast abhorred, and forsaken thine Anointed : and art displeased at him.

38. Thou hast broken the Covenant of thy Servant : and cast his Crown to the Ground.

39. Thou

30. ' That his Family should remain throughout all succeeding Generations, and notwithstanding the many Changes of Fortune, which other Regal Dignities are subject to, his Throne should remain as long as the Heavens last.

31. ' But yet I am not so irrevocably obliged by this my Oath, but that if his Posterity do take different Courses from their Father David, if they as notoriously violate my Laws, as he did diligently observe them.

32. ' If his Heirs should swerve from their Obedience to me, I will then chastise them with the severest Punishments, not only with Detestation, but with Captivity and Imprisonment.

33. ' But however, I will not suffer my Severity to proceed so far as to take away all Regard and Kindness for his Family, 2 Sam. 7. but I will still maintain my Promise to be manifested in my good Time, to some future Branches of it, 1 Kings 11. 34. 2 Kings 8. 19.

34. ' I will not utterly make void the Covenant which I have solemnly made with their Progenitors, and which I have confirmed by my Oath,

for ever to keep up his Family in the Regal Dignity, 2 Chron. 21. 7.

35. ' That his Posterity should always possess that high Dignity, and that their Throne should be as firmly established in Israel, as the Sun is in the Firmament.

36. ' That the Moon should as soon tumble from her Orb, as the Line of David fail of succeeding to the Royal Dignity ; who, tho' they might, like her, undergo some Changes of Eclipses, yet still she keeps her constant Vicissitudes ; so shall they, after many Misfortunes, rise again to the regal Splendor ; neither shall the Moon be a more constant Witness in the Skies, than the Family of David shall be an Instance of God's particular Protection.

37. But now, O Lord, notwithstanding thy Promise of perpetuating the Kingdom in the Davidical Line, thou hast brought our present Sovereign Zebadiah, who is descended from David, to the lowest Degree of Misery and Contempt, 2 Kings 24. 20.

38. Instead of maintaining the Crown in David's Family, thou hast thrown it violently from the Head of his Successors, and suffered his Heathen Enemies to trample upon it.

39. Thou

39. Thou hast overthrown all his Hedges : and broken down his strong Holds.

40. All they that go by, spoil him : and he is become a reproach to his Neighbours.

41. Thou hast set up the right Hand of his Enemies : and made all his Adversaries to rejoyce.

42. Thou hast taken away the edge of his Sword : and givest him not Victory in the Battle.

43. Thou hast put out his Glory : and cast his Throne down to the Ground.

44. The Days of his Youth hast thou shortned : and covered him with dishonour.

45. Lord, how long wilt thou hide thy self, for ever : and shall thy Wrath burn like Fire ?

46. O remember how short my time is : wherefore hast thou made all Men for nought ?

47. What Man is he that liveth, and shall not see Death : and shall he deliver his Soul from the hand of Hell ?

48. Lord, where are thy old loving Kindnesses : which thou sweardest unto David in thy truth ?

49. Remember, Lord, the rebuke that thy Servants have : and how I do bear in my Bosom the rebukes of many People.

39. Thou hast thrown down the Walls of *Jerusalem*, his Capital City, 2 *Kings* 25. 10. and hast demolished all his fortified Places.

40. He is now in so destitute a Condition, that every one may offer what Violence he is pleased to his Dominions; and all his Neighbours, who revered his Power and Authority, can now pass what Indignities they please upon him.

41. All his Enemies now prevail over him, and execute upon him any Marks of Dishonour or Disdain, which their Pride and Malice can suggest.

42. The Sword of the Jewish Nation, which was always formerly used to conquer in Battle, has now quite lost its Keeness; and those who were heretofore beaten by us, are now our Conquerors.

43. Thou hast eclipsed all the Splendor of the Royal Dignity, and struck off the Crown from our Sovereign's Head.

44. Thou hast made him a Captive in the Bloom of his Youth, when he was under twenty Years of Age. and instead of letting him enjoy the Princely Honour, hast made him to undergo the Infamy of Slaves, 2 *Kings* 24. 8.

45. O Lord, wilt thou always forget to take notice of our Miseries, and

neglect to rescue us from them ? Will thy Wrath totally extinguish and consume our Nation by this terrible Captivity, like a devouring Fire ?

46. Thou knowest how short and fleeting this Time of our mortal Life is; oh that thou wouldst be pleas'd to let us spend, what little space remains of it, in a more comfortable Condition, than that of a wretched Captivity !

47. But there is no need of hastening our Death by the Cruelty of our conquering Masters; for we must all of us die in a little Time, and tho' we should escape the Sword of our Adversaries, we cannot avoid the Grave.

48. O just God ! we find a great difference between the Favours which thou wert pleased to bestow upon *David* and several of the Successors in his Family, and those terrible Judgments which thou dost visit us with now ; notwithstanding the Covenant with him, which thou didst ratify with an Oath. of the Kingdoms continuing in his Line ?

49. We beseech thee, O God, to take notice what Reproaches our neighbouring Nations cast upon us and thy true Religion, for the frustrating of our Hopes, which depended upon these thy Promises, M m 2 50. Those

50. Wherewith thine Enemies have blasphemed thee, and slandered the Footsteps of thine Anointed : praised be the Lord for evermore. *Amen and Amen.*

MORNING PRAYER

Domine, refugium. Psal. 90.

This is a Psalm of very great Antiquity, it being composed, as some think, by Moses the Man of God. It seems to have been wrote by him, after the Israelites had been harass'd by several very severe and without any Improvement therefrom : who still continuing in their unbelief, and refractory Humours, had at last the Sentence of dying in the Wilderness, without Hopes of seeing the Promis'd Land, pass'd upon them, Numb. 14. This Psalm therefore was a Consolatory Hymn upon that severe Doom.

Lord, thou hast been our Refuge : from one Generation to another.

2. Before the Mountains were brought forth, or ever the Earth and the World were made : thou art God from everlasting, and World without end.

3. Thou turnest Man to Destruction : again thou sayest, Come again, ye Children of Men.

4. For a thousand Years in thy sight are but as yesterday : seeing that is past as a Watch in the Night.

5. As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the Grass.

6. In

30. Those Reproaches with which our Adversaries daily blaspheme thee, taxing thee with the Breach of thy Promise, in the Dethronation of thy Davidical Line ; and denying that any other Anointed, viz. the great Messias whom we all expect, shall rise up in his room. But however, their scornful Taunts shall not hinder us from ascribing continual Praises to God. *Amen, Amen.*

Here endeth the Third Book of Psalms, according to the Jewish Division.

Paraphrase on Psal. 90.

O Lord, we address our selves to thee, under all our Misfortunes and Sufferings, in Consideration that thou hast always been, as it were, a Castle, and Place of Retreat from Danger, to us and all our Predecessors.

2. But why do I speak, what thou hast been within the Compass of a few Years, or a short History of Time : since thou art the eternal God, who hadst a Being infinitely before the Creation of the World, long before the Mountains put their Heads from out the circumfused Ocean, and discovered dry Land when there was nothing appearing but Water before ; before the Creation even of the very Chaotick

Mass of Earth and Water, thou didst enjoy an eternal Existence.

3. As thou, by thy creative Power, dost give a Being to all Things, and contribute Life and Motion, as to what Degrees and Extent thy Wisdom shall think fit ; so, as soon as thou speakest the Word, their Breath is extinguished, and thou takest back those Souls to thy self, which thou didst before unite with humane Bodies.

4. It must be confessed, that our present Life is miserably short, but tho' Men should live as long as they did formerly before the Flood, to the Extent of near a thousand Years ; yet this long Life would be but a Point of Time in comparison of thy eternal Duration ; and when it should be worn out, it would look no longer a Tract of Time, than Yesterday, or the three Hours of last Night's Watch.

5. When thou callest them off the Stage of Life, all the Time of their being here, will seem to have been but a Dream, of which there is nothing substantial remaining, and which they can carry along with them ; and that the Grass of the Field is not a more transitory Thing than humane Life, which it is a just Emblem of.

6. Which

6. In the Morning it is green, and groweth up : but in the Evening it is cut down, dried up, and withered.

7. For we consume away in thy displeasure : and are afraid at thy wrathful Indignation.

8. Thou hast set our Misdeeds before thee : and our secret Sins in the Light of thy Countenance.

9. For when thou art angry, all our Days are gone : we bring our Years to an end, as it were a Tale *that is told*.

10. The days of our Age *are* threescore Years and ten, and though Men be so strong that *they come to* fourscore Years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11. *But* who regardeth the Power of thy Wrath : for even thereafter as a Man feareth, *so is* thy displeasure.

12. So teach *us* to number our days : that we may apply *our* Hearts unto Wisdom.

13. Turn thee again, O Lord, at the last : and be gracious unto thy Servants.

14. O

6. Which flourisheth in the Morning, with a delightful Verdure, but being cut down by the Mower's Sithe, before the Evening is grown withered and dry.

7. And this is our Condition ; we might, by the Course of Nature, many of us live, a considerable Number of Years, but yet we have so provoked thee by our Sins, to cut us off in the Prime of our Age, and not suffer any of us to live to enter into *Canaan*.

8. By this just Punishment of thine, thou makest us to have a due Sense of our Guilt, and how highly we have provoked thee, bringing to our Remembrance many secret Sins, which we had forgot, by sending to us this awakening Judgment.

9. For this Anger of thine, which we have provoked by our Murmuring and Repining at the Dispensations of thy Providence, has cut off our Life, which might have continued for many Years, and is now at an End as a Story told, or the Words which a Man speaks, that vanish into the Air, and never return again.

10. But, tho' thou should'st have suffered us to have lived to the ordinary Extent of humane Life, this would have been but about Seventy Years ; or if thou hadst suffered us to have run out our Time to the Age of Fourscore, yet so many Pains and Infirmities would have attended that Age of Life, that it

would have been but an uncomfortable Condition to have lived in, and that in a very little Time would have come to an End too, and we must shortly have passed off to another World, for all the Addition of those few Years.

11. But notwithstanding these awakening Judgments, which God has insisted upon us, *Numb. 25. 1, 2.* who is the Man among us, that makes a right Use of, and is instructed by his Sufferings, to take warning against Sin for the future ? And yet it is very certain, that God's Vengeance will be yet severer against those who are incorrigible under their Sufferings, and do not learn to reverence and obey him under his Chastisements.

12. Therefore, we beseech thee, O Lord, to give us Grace, that we may make a proper Use of this Punishment of the shortning our Lives, which thou hast been pleased to lay upon us ; that we, considering how little a Time we have to stay in this World, by doing our Duty in the Performance of all due Acts of Vertue and Piety, may wisely make Provision for the next.

13. But, if it be thy good Pleasure, reverse this severe Sentence which is gone out against us ; look upon us with thy former favourable Aspect ; and let us partake of the ancient Benefits and Favours thou wert wont to bestow upon us.

14. O satisfy us with thy Mercy, and that soon : so shall we joyce and be glad all the days of our Life.

15. Comfort us again now after the time *that thou* hast plagued us ; and for the Years *wherein* we have suffered adversity.

16. Shew thy Servants thy Work : and their Children thy Glory.

17. And the glorious Majesty of the Lord our God be upon us : prosper thou the Work of our Hands upon us, O prosper thou our Handy-work.

Qui habitat. Psal. 91.

This Psalm has no Title in the Original Hebrew, tho' some of the Greek Copies attribute it to David, but these are not ancient ; for St. Jerom, Hilary, and Euthymius affirm, that it wanted a Title in the Copies which they used. It was composed in the Time of some great Plague, some think by David in the Pestilence recorded 2 Sam. 24. 15. but then that devout Prince would probably have mentioned his Sin which occasion'd it. But let the Author be whom it will, it is One of the most admirable Hymns which Antiquity affords : and by the noble Metaphors and just Images it makes use of, it out-does most of the celebrated Pieces of the Eubœan Poetry in their own Way.

WHoso dwellerh under the defence of the most High : shall abide under the shadow of the Almighty.

2. I will say unto the Lord, *Thou art* my hope, and my strong hold : my God. in him will I trust.

3. For he shall deliver thee from the Snare of the Hunter : and from the noisom Pestilence. 4. He

14. Let thy bountiful Goodness afford us a speedy and extraordinary Act of Kindness ; that as we have hitherto lived Lives of great Affliction, we may spend the remaining Part of them in Pleasure and Satisfaction.

15. And whereas hitherto we have been exercised as under a continual Series of Affliction, by Slavery in Egypt, and hard Travel in the barren Wilderness, thou wouldst at last afford us the Satisfaction and Comfort of spending our declining Years, and resting our wearied Limbs in the promised Land.

16. But however, if we by our Sins have not deserved to partake of that Blessing, yet we beseech thee to finish the great Work which thou hast undertaken for thy Servants, in bringing them to the Land of *Canaan* ; and let our Children, at least, partake of the Satisfaction of that happy Peace.

17. Let the serene and beautiful Light of God's gracious Countenance shine upon us ; and may he prosper our Affairs, and all our other Endeavours,

in getting Possession of that pleasant Country, which he has granted to us,

Paraphrase on Psal. 91.

IN this dismal Time, of a terrible Pestilence which now rages among us, whilst some fly to Antidotes and preventive Medicines, to wholesome Airs, and Places of Retirement ; it is my Opinion, that it is the safest way to fly to God for shelter, and the Shadow of his Wing shall screen us from the scorching Heat of this devouring Plague.

2. I will address my self to him in devout Prayer, and declare unto him, that my sole Hope and Confidence is in his kind Protection.

3. And I am certain, that he will take the same Care of thee, O good Man, whosoever thou art, he will preserve thee harmless from the Fury of the destroying Angel, who has a Commission, in the Time of this Pestilence, to kill Men, as a Hunter does his Game ; and will secure thee from the infection of this sweeping Plague.

4. He shall defend thee under his Wings, and thou shalt be safe under his Feathers : his Faithfulness and Truth *shall be thy Shield and Buckler.*

5. Thou shalt not be afraid for any Terror by Night : *nor for the Arrow that flieth by Day ;*

6. For the Pestilence *that* walketh in darkness : *nor for the Sicknes that* destroyeth in the Noon-day.

7. A thousand shall fall beside thee, and ten thousand at thy right Hand : but it shall not come nigh thee.

8. Yea, with thine Eyes shalt thou behold : and see the reward of the Ungodly.

9. For thou, Lord, art my hope : thou hast set thine House of defence very high.

10. There shall no Evil happen unto thee : neither shall any Plague come nigh thy dwelling.

11. For he shall give his Angels charge over thee : to keep thee in all thy ways.

12. They shall bear thee in *their* Hands : that thou hurt not thy Foot against a Stone.

13. Thou shalt go upon the Lion and the Adder : the young Lion and the Dragon shalt thou tread under *thy* Feet.

14. Because

4. No Chicken can be more safe from the Talions of a ravenous Fowl, than thou shalt be from the Danger of this infectious Disease ; no Shield shall better defend thee in the War, when Death comes flying from every Quarter.

5. None of the dismal Terrors of the Night, which are augmented by the Sighs and Groans of expiring Friends, that die every Hour, shall affright thee ; the Pestilential Arrows, which every Minute of the Day fly pointed with Death, and destroy such vast Numbers of People, shall not sink thy Courage.

6. That terrible Angel, who walks about through Mens Chambers by Night, and spreads Contagion and Death wherever he comes, and he, whose Commission is to infect with the Pestilence in the Day-time, shall both be restrained from doing thee any harm.

7. Tho' Cities and Towns shall be depopulated by the devouring Mortality, and Heaps of infected Persons fall down dead on every Side of thee, yet thou shalt remain free from the Infection.

8. Thou, in the midst of this mighty Devastation, shalt be a secure Spectator of the Divine Vengeance, which shall be chiefly executed upon wicked Men.

9. For thou hast no Occasion to fear, since we and all other good People, have the great God for our Defence, who is a better Security to us in this Danger, than an impregnable Castle set upon a Rock, is in Time of War.

10. Under this reigning Mortality, no Infection shall reach thy House.

11. God shall give a particular Charge to his Angels, not to destroy thee as he does others ; but to secure thee from any Misfortune, which may hurt or molest thee.

12. They shall take thee by the Hand, and lead thee wherefoever thou goest, and keep thee so much as from stumbling at any Stone, which may accidentally lie in the Way.

13. Lyons, Tygers, and other Beasts of Prey, that with fierceness fall upon other Men to devour them, shall appear tame in thy Presence ; and tho' thou tread upon venomous Adders, they shall not be able to hurt thee.

14. Because he hath set his Love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15. He shall call upon me, and I will hear him : yea, I am with him in Trouble ; I will deliver him, and bring him to Honour.

16. With long Life will I satisfy him : and shew him my Salvation.

Bonum est confiteri. Psal. 92.

The Hebrew Title of this Psalm is, A Song for the Sabbath-day. Some of the Jews have a Notion, that this Psalm was composed by Adam presently after his Creation ; but this is a fond Fancy, for no one can think, that Adam in Paradise should talk of Mount Libanus, &c. 11. Whosoever is the Author thereof, it is an excellent Description of the different Conditions of Pious, and Irreligious Men.

IT is a good thing to give Thanks unto the Lord : and to sing Praises unto thy Name, O most Highest ;

2. To tell of thy loving kindness early in the Morning : and of thy Truth in the Night-season ;

3. Upon an Instrument of ten Strings, and upon the Lute : upon a loud Instrument, and upon the Harp.

4. For thou, Lord, hast made me glad through thy Works : and I will rejoice in giving Praise for the operations of thy Hands.

5. O Lord, how glorious are thy Works : thy Thoughts are very deep.

6. An unwise Man doth not well consider this : and a Fool doth not understand it.

7. When

14. Therefore God, concerning such a pious Person, does declare this : ' Because he has made me the Object of his Love, I will free him from any Danger which may befall him ; I will exalt him to the most considerable Degree of Honour, because he is a devout Worshipper of me.

15. ' Whenever he puts up his Petition to me in Prayer, I will have regard to his Addresses ; I will deliver him from all Misfortunes which shall befall him, and make his Afflictions to be a Step to advance him to higher Honour.

16. ' I will not only secure him from being cut off by the present Mortality, but prolong his Life to a good old Age ; and when I remove him to the other World, I will bestow everlasting Happiness upon him there.

Paraphrase on Psal. 92.

IT is the most excellent employ which a Man can be engaged in, to spend his Time in worshipping and praising thee, O great God.

2. To praise thee with the Congregation in the Morning Service, and to make a Return of his Devotions in the Evening likewise.

3. Joyning with the sacred Confort in the Temple, where thou art praised not only with vocal Musick, but with Lutes and Harps and Organs.

4. O what a joyful Thought it is for me to reflect upon the noble Works of thy Creation, and the surprizing Effects of thy Providence !

5. What glorious Wisdom and Power is discovered in every Part of the Universe, and what unsearchable Windings are there in the Workings of thy providential Dispensations !

6. But stupid Sinners, that run on blindly in a careless sensual Life, and look no farther than the outward Face of Things, do not make just Observations upon the wise Course of God's Providence ; for they foolishly imagine, that present Happiness is a sufficient Mark to judge of God's Favour.

7. When the Ungodly are green as the Grasse, and when all the workers of Wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, *art the most* Highest for evermore.

8. For lo, thine Enemies, O Lord, lo, thine Enemies shall perish : and all the workers of Wickedness shall be destroyed.

9. But mine Horn shall be exalted like *the Horn of* an Unicorn : for I am anointed with fresh Oyl.

10. Mine Eyes shall see *his Lust* of mine Enemies : and mine Ear shall hear his desire of the Wicked that arise up against me.

11. The righteous shall flourish like a Palm-tree : and shall spread abroad like a Cedar in Libanus.

12. Such as be planted in the House of the Lord : shall flourish in the Courts of the House of our God.

13. They also shall bring forth *more* Fruit in their Age : and shall be fat and well-liking.

14. That they may shew *how* true the Lord my Strength is : and that there is no Unrighteousness in him.

Lessons

7. For when wicked Men are in the most flourishing Condition, when they are in their full Beauty and Lustre, like the green Grasse early in the Spring, they are, like that too, but of a short Continuance, and the more flourishing they be, the higher they are to their Fading and their Destruction : But thou, O Lord, art the most high God, and Governour of all Things, who thy self art subject to no Vicissitudes, but do'st dispose all Things in the World, according to thy Wisdom and Pleasure.

8. All that are Enemies to God and true Religion, shall in God's good Time, suffer the Punishment due to their Wickedness ; and tho' they, for a while, prosper, they shall at length be utterly destroyed.

9. But, O God, thou shalt raise the Power and Dignity of me and all other good Men ; thou shalt give me as much Horn (*i. e.* Strength or Power) as a Unicorn ; thou shalt make me as brisk and nimble, as if my Joynts were anointed and suppled by a fine and curious Oyl.

10. I shall have the Satisfaction of seeing the Wicked tumble down from their State of Prosperity, which they have so long made an ill Use of ;

and I shall hear, with Pleasure, that my wicked Persecutors shall be deprived of the Power which they have exercised to my Prejudice.

11. But as for the good Man, not the Palm-Tree whose Leaves are always Green, not the Cedar which runs up to such a stately Heighth upon Mount *Libanus*, and spreads its Branches so wide, shall flourish more than he.

12. In the like flourishing Condition shall be the sacred Priests, who continually officiate in the Temple ; and those pious People who daily come into the Courts thereof, to partake in the publick Worship.

13. God shall heap all Spiritual and Temporal Blessings upon these pious Persons ; they shall not experience the ordinary Decay of old Age, but shall bring forth Fruit longer than the Course of Nature ordinarily allows ; they shall be strong and healthy, when others are sick and feeble.

14. This will be a sufficient Demonstration of the Providence of God overruling humane Affairs ; and will justify him from any Injustice or Obliquity committed in his Government of the World.

January 18.	February 18.	March 18.	April 18.
Morn. Gen. 33. Matt. 16.	Morn. Numb. 24. Luke 1. 39.	Morn. Judg. 4. John 5.	Morn. 2 Sam. 8. Acts 15.
Even. Gen. 34. Rom. 16.	Even. Numb. 25. Gal. 1.	Even. Judg. 5. 1 Tim. 1.	Even. 2 Sam. 9. 1 Pet. 2.
May 18.	June 18.	July 18.	August 18.
Morn. 2 Kings 18. Matt. 16.	Morn. Job 31. Luk. 2.	Morn. Jer. 3. John 6.	Morn. Ezek. 18. Acts 16.
Even. 2 Kings 19 1 Cor. 1.	Even. Job 32. Gal. 2.	Even. Jer. 4. 1 Tim. 2, 3.	Even. Ezek. 33. 1 Pet. 3.
September 18.	October 18.	November 18.	December 18.
Morn. Hag. 2. Matt. 19.	Morn. Ecclus 51. Luk. 4.	Morn. Ecclus 49. John 10.	Morn. Isa. 49. Acts 18.
Even. Zech. 1. 1 Cor. 3.	Even. Job 1. Gal. 4.	Even. Ecclus 50. 2 Tim. 1.	Even. Isa. 50. 2 Pet. 1.

EVENING PRAYER.

Dominus regnavit. Psal. 93.

This Psalm having no Title in the Hebrew, it cannot be said who was the Author thereof: some have conjectured it to be David's, from the Inscription of some weak Copies. Gaon, Jarchi, Kimchi, and most of the Jews, interpret this of the Messias.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with Strength.

2. He hath made the round World so sure: that it cannot be moved.

3. Ever since the World began *bath* thy seat *been* prepared: thou art from everlasting.

4. The Floods are risen, O Lord, the Floods have lift up their Voice: the Floods lift up their Waves.

5. The Waves of the Sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

Paraphrase on Psal. 93.
THE Almighty God himself is come to exercise the Royal Administration of Affairs over the World, he has put on his Kingly Robes in order to this; and as a Warrior buckles on his Sword and Belt, so he girds himself with his Almighty Power.

2. For his Omnipotence is sufficiently manifested in his creating the Universe, and establishing it by such firm Laws, that nothing is able to disturb it, so that in many Ages it has not been subject to the least Variation.

3. Nor is this Assumption of the Royal Dignity over the World, any new Thing to thee, for thy Throne was then set up, when thou didst create the World by thy Word or Logos; that Al-

mighty Action intituling thee to the Dominion over thy Creatures: Nay, from all Eternity thou didst reign in eternal Glory.

4. We see indeed, O Lord, that there are a great many fawning People, and idolatrous Nations, that by their tumultuous Proceedings, like the Waves of a rough River, make a great Noise, and would hinder the Kingdom of the Messias.

5. Nay, they rage as terribly, and threaten as much Mischief, as the Waves of the stormy Sea; but yet the great God, who is the Conductor and Disposer of all Affairs, is far more powerful than they, and can at his Pleasure allay their mad Fury, and will at last bring to effect his glorious Purpose.

6. What

6. Thy Testimonies, O Lord, are very sure : Holiness becometh thine House for ever.

Deus ultionum. Psal. 94.

This Psalm likewise wanting a Title, the Author thereof is not known. It was wrote at a Time when the Magistrates were under a great Degree of Corruption, and were oppressive to the People : It may look something like the Time of Saul's Reign, and then David was the Author, but I choose rather with Jarchi and Kimchi, to say, it was wrote during the Captivity, when the Heathen Magistrates and People did extraordinarily oppress the Jews.

O Lord God, to whom Vengeance belongeth : thou God, to whom Vengeance belongeth, shew thy self.

2. Arise, thou Judge of the World : and reward the Proud after their deserving.

3. Lord, how long shall the Ungodly : how long shall the Ungodly triumph ?

4. *How* long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5. They smite down thy People, O Lord : and trouble thine Heritage.

6. They murder the Widow and the Stranger : and put the Fatherless to death.

7. And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8. Take heed, ye unwise among the People : O ye fools, when will ye understand ?

9. He

6. Whatever thou hast promised to thy chosen People ? do for thy faithful Servants, they may infallibly depend on, and that the Messiah will come into the World at the appointed Time, and then there shall be a Church established, which shall continue Holy for ever.

Paraphrase on Psal. 94.

O Lord, who art vested with Power in Heaven and Earth, and to whom all other earthly Powers are subordinate, we thy poor suffering Servants, beseech thee to take our Cause into thy Hands, and to deliver us from the Violence of our Oppressors.

2. And since the whole World is subject to thy Dominion and Jurisdiction, let our insolent Enemies, who injure thy People, and deride thy Worship, feel the Effect of thy Power, which they so much contemn.

3. How long wilt thou permit these Ungodly Idolaters, to insult

4. How long wilt thou suffer them, to throw out their insolent and blasphemous Speeches against thy true Religion ?

5. Thou art not insensible, how the very Magistrates, who should redress our Injuries, do grind and oppress thy People, whom thou hast chosen to be thy peculiar Inheritance.

6. How, instead of protecting helpless Persons, such as Orphans, Widows, and Strangers, they are the greatest Oppressors of them.

7. And when they pass these insupportable Injuries and Indignities upon us, they, in despite to thee, say, the God of the Jews takes no notice of what is done to his Votaries, or else he would redress their Injuries.

8. But, O ye brutish Heathen ! this is to add to your Injustice, Folly and Madness.

9. Shall

9. He that planted the Ear, shall he not hear: or he that made the Eye, shall he not see?

10. Or he that nutureth the Heathen: it is he that teacheth Man Knowledge, shall not he punish?

11. The Lord knoweth the Thoughts of Man: that they are but vain.

12. Blessed is the Man whom thou chastenest, O Lord: and teachest him in thy Law.

13. That thou mayest give him patience in time of adversity: until the Pit be digged up for the Ungodly.

14. For the Lord will not fail his People: neither will he forsake his Inheritance;

15. Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16. Who will rise up with me against the Wicked: or who will take my part against the evil Doers?

17. If the Lord had not helped me; it had not failed but my Soul had been put to silence.

18. But when I said, My Foot hath slipped: thy Mercy, O Lord, held me up.

19. In

9. Shall not the great God, who created the World, and endowed us with the Faculty of Hearing, shall not he hear of these Sufferings, which his poor People sustain? Shall not he, who created the Eye, and gave his Creatures a Power of discerning Objects at a distance, shall not he be able to discern what miserable Oppressions these wicked Men make his faithful Servants here sustain?

10. He that has imparted even to the Heathen Nations, some Degree of Knowledge and Instruction, as far as the natural Law reaches; shall not he punish them, for these broad Transgressions of it?

11. But let not such Men deceive themselves, by any flattering Hopes of escaping the divine Knowledge and Vengeance; for God, in his due Time, shall call them to a severe Account, for all their Wickedness.

12. And let them take notice, that our Sufferings do not make us such miserable People as they imagine; but contrariwise our Afflictions are a great Blessing to us, in bringing us nearer to God, and by engaging us to a stricter Observation of his holy Laws.

13. For it is out of a kind Design, that God continues Afflictions upon the good Man, to work the Grace of Patience, and Meekness in him; and he

permits the wicked Man to enjoy his Prosperity only for a Time, whilst God is digging the Pit for him, which he designs he should fall into.

14. And tho' God, at present, exercises his People with very sore Calamities; yet they may be confident, he will not utterly forsake them.

15. But hereafter Justice shall return, and take her Place in the Judgment-Seat; and what, at present, seems irregular in Providence, shall be made up by other future Dispensations, which we are not now aware of: This will afford such a clear Evidence of the Righteousness of God's Proceedings, that no good Man shall ever doubt of them afterwards, but shall appeal to his Tribunal, as the justest Court of Judicature.

16. Who therefore is the Person that is to deliver us from the Hands of our Oppressors?

17. Most certainly this is not to be effected by any humane Aid, but by God alone; by whose Protection, unless we had been sustained, our Nation had long ago been destroyed by our prevailing Enemies.

18. But if at any Time I, or any other good Man, be pressed down by an extraordinary Affliction, God does very seasonably interpose for his Relief from it, or affords Patience comfortably to bear it.

19. I

19. In the multitude of the Sorrows that I had in my Heart : thy Comforts have refreshed my Soul.

20. Wilt thou have any thing to do with the stool of Wickedness : which imagineth mischief as a Law ?

21. They gather them together against the Soul of the Righteous : and condemn the innocent Blood.

22. But the Lord is my refuge : and my God is the strength of my Confidence.

23. He shall recompense them their Wickedness, and destroy them in their own Malice : yea, the Lord our God shall destroy them.

MORNING PRAYER.

Venite, exultemus. Psal. 95.

This Psalm was composed for publick Use in the divine Service of the Jewish Church. Some think it refers to the Translation of the Ark, 2 Sam. 6. 1. but Grotius is of Opinion it was composed to be used on the Feast of Tabernacles. It contains an Invitation of the Jews to praise from the common Benefits conferred on them and all Mankind, but particularly upon the Jewish Nation.

O Come, let us sing unto the Lord : let us heartily rejoyce in the strength of our Salvation.

2. Let us come before his presence with Thanksgiving : and shew our selves glad in him with Psalms.

3. For the Lord is a great God : and a great King above all Gods.

4. In his Hands are all the corners of the Earth : and the strength of the Hills is his also.

5. The

19. I have been under the Pressure of very many and very great Afflictions, but the Reflexions upon thy Goodness and Mercy have cheered up my Soul, and raised me unto a firm Degree of pious Hope and Confidence.

20. The righteous God will never support the Throne of those wicked Princes who establish Wickedness by a Law, and like *Nebuchadnezzar*, give out Edicts to worship Idols, *Dan. 3. 4.*

21. That call a Council together to consult how to take away the Lives of innocent Persons, and to condemn good Men under the Shew of Justice.

22. But tho' they should deal thus injuriously by me, or any other pious Person, I will appeal to a superior Tribunal, even that of God himself, who will be so far from countenancing their Injustice, that he himself will arraign these pretended Administrators of it.

23. He shall make all their wicked Designs which they craftily contrived for other Mens Prejudice, to be executed

upon their own selves, and whilst they thought to destroy the People of God, God shall work their own Destruction.

Paraphrase on Psal. 95.

Go to, let us sing Praises unto God : let us keep a Jubilee before our Lord *JEHOVAH*, our mighty Redeemer.

2. Let us appear before the Ark, the especial Place of his Presence, with giving of Thanks : and rejoyce before him with Psalmody.

3. For our God *JEHOVAH* is not a vain fictitious Being, but the Real, the only and great God ; a God, that is infinitely exceeding all the Heathen Idols.

4. He is a God by whose Word we were first made, and at whose Disposal now are, all the dark Corners and low Caverns of the Earth : and who has a Right and Sovereignty over the high and strong Mountains, those *Mountains of Lassitude* (as the Original calls them) that are so high, that they weary the Ascenders of them.

5. Ours

5. The Sea is his, and he made it : and his Hands prepared the dry Land.

6. O come, let us worship and fall down : and kneel before the Lord our Maker.

7. For he is the Lord our God : and we are the People of his Pasture, and the Sheep of his Hand.

8. To day if ye will hear his Voice, harden not your Heart : as in the provocation, and as in the Day of Temptation in the Wilderness ;

9. When your Fathers tempted me : proved me, and saw my Works.

10. Forty Years long was I grieved with this Generation, and said : It is a People that do err in their Hearts, for they have not known my ways.

11. Unto whom I swear in my Wrath : that they should not enter into my rest.

Cantate, Domino. Psal. 96.

This Psalm is attributed to David in the Greek Copies, tho' it wants a Title in the Hebrew. It was composed by him upon the Translation of the Ark, and is extant in the 16th Chapter of the first Book of Chronicles, only differing in some few Particulars. Which Additions are supposed to be made by the Prophet Eidas upon the Jewish Restoration after the Captivity.

O Sing unto the Lord a new Song : sing unto the Lord, all the whole Earth. 2. Sing

5. Ours is the same God, who by the like Virtue of Creation, has a Right to all the Sea and dry Land, wheresoever widely dispersed over the Globe of the Earth.

6. Nay, for a further Motive for us to worship this only great and true God, let us consider him as the Maker of us Men ; and upon that Account let us bow our Knees in Adoration of our bountiful Creator.

7. But for us the Seed of Abraham, we have still more particular Obligations to praise him ; having chosen us to be his peculiar People, taking Care of us as a Shepherd does of his Flock.

8. But then we must not think, that God will be our God, and that we shall be his chosen People, if in this our Day we will not hear his Voice, *Numb. 14. 22.* and obey his Laws, but provoke him by our stubborn Hearts and Disobedience, as our Forefathers did in their Day at *Massah* and *Miribab*, *Exod. 17. 2. 7.*

9. When the Ancients, your Predecessors, had a Mind (as God Almighty speaks, *Exod. 17. 2.*) to tempt me, and prove me how far my Almighty Power reached, and put me to gratifie their unreasonable Curiosities upon unneces-

sary Miracles ; tho' they could not but be abundantly satisfied of my omnipotent Arm, by the Works which they saw I did for their sakes in Egypt.

10. Full forty Years together, *Numb.*

14. 23. was I vexed with the Crossness of this untoward Generation ; which made me declare in these Words, *I the Lord have said this is an evil Congregation*, *Numb. 16. 35.* that have a Heart perfectly estranged from me, and that never considered those great Works which I did for them.

11. Which Treatment of me, provoked me to so high a Degree, that I declared upon my Oath, that they should not enter into the Land of *Canaan*, the Place of their Resting, after their wandering. This Oath you read *Numb. 14. 32.* *As I live, your Carcasses shall fall in this Wilderness. Surely they shall not see the Land which I swear to their Forefathers.*

Paraphrase on Psal. 96.

O All ye Inhabitants of every Country in the World, join your Thanksgiving with us of the Jewish Nation, in singing a new Song, which is composed in Honour of the great God, who is the Governour of the whole Earth.

2. Cele.

2. Sing unto the Lord, and praise his Name : be telling of his Salvation from Day to Day.

3. Declare his Honour unto the Heathen : and his Wonders unto all People.

4. For the Lord is great, and cannot worthily be praised : he is more to be feared than all Gods.

5. As for all the Gods of the Heathen, *they are but Idols* : but it is the Lord that made the Heavens.

6. Glory and Worship *are* before him : Power and Honour *are* in his Sanctuary.

7. Ascribe unto the Lord, O ye kindreds of the People : ascribe unto the Lord Worship and Power.

8. Ascribe unto the Lord the Honour *due unto* his Name : bring Presents, and come into his Courts.

9. O worship the Lord in the beauty of Holiness : let the whole Earth stand in awe of him.

10. Tell it out among the Heathen, *that* the Lord is King : and that it is he who hath made the round World, so fast that it cannot be moved, and how that he shall judge the People righteously.

11. Let the Heavens rejoyce, and let the Earth be glad : let the Sea make a noise, and all that therein is.

12. Let

2. Celebrate his great Fame which he has acquired by the Redemption of his People, and other many miraculous Acts for their Support ; nor let it be only a transient Act of Rejoycing, but commemorate his Deliverance in every Day's Devotion.

3. Let us make known to all the heathen Nations, what miraculous Operations he has wrought for our Sakes ; that they, from a Sense of his omnipotent Power, may be persuaded to joyn themselves with us in his Worship.

4. For our God is a God of such boundless Perfection, that no Praise reaches his Excellencies ; he is to be revered above all other Deities, who we see were lately plagued by him, 1 Sam. 4. 3.

5. For as for all heathen Deities they are but Images, or wicked Angels, or the departed Souls of Men ; but the God, whom we worship, is the great Creator of the Universe.

6. His Habitation in the Heavens, is surrounded with inaccessible Majesty and Glory, and his Presence in his Tabernacle among us, by the Glory of his Shechina, is the Representation of that unspeakable Majesty.

7. And, O you Inhabitants of foreign Nations, from the Sense you have of his Omnipotence and Goodness, by his making and governing the World, do you pay likewise your Acknowledgement to so great and gracious a God.

8. Let them attribute to him those adorable Perfections which his Nature abounds with, and come and offer Sacrifice with us, in the Courts of his Tabernacle.

9. Come and praise the Lord before his holy and beautiful Place of Residence, his sacred Ark, every Nation of the World paying the same reverential Regards to him, which we do.

10. And you, O People of God, instruct your heathen Neighbours what you are informed, concerning the Nature of God and his Worship ; that he is the Creator of the Universe, and at the Consummation of all Things, shall judge the World, according to those righteous Laws which he has prescribed.

11, 12. And indeed the whole Creation has great Reason to rejoyce, for an extraordinary Benefit, surpassing all Mens Conception, which God has designed to the World.

12. Let the Field be joyful, and all that is in it : then shall all the Trees of the Wood rejoyce before the Lord.

13. For he cometh, for he cometh to judge the Earth : and with Righteousness to judge the World, and the People with his Truth.

Dominus, regnavit. Psal. 97.

There is no Title to this Psalm in the Hebrew, but the Septuagint Version calls it, A Psalm of David, when his Country was restored to him, meaning after the Absalomick Rebellion. But I rather take it to be a direct Prophecy of the Kingdom of the Messias.

THE Lord is King, the Earth may be glad thereof : yea, the multitude of the Isles may be glad thereof.

2. Clouds and Darknes are round about him : Righteousness and Judgment are the habitation of his Seat.

3. There shall go a Fire before him : and burn up his Enemies on every side.

4. His lightnings gave shine unto the World : the Earth saw it, and was afraid.

5. The Hills melted like Wax at the presence of the Lord : at the presence of the Lord of the whole Earth.

6. The Heavens have declared his Righteousness : and all the People have seen his Glory.

7. Confounded be all they that worship carved Images, and that delight in vain Gods : worship him all ye Gods.

8. Sion heard of it, and rejoiced : and the Daughters of Juda were glad, because of thy Judgments, O Lord.

9. For

10. For the Messias the true God, is shortly to make his Entrance upon Earth, and to govern the World by Laws more full of Equity and Goodness, than any of the natural or ceremonial Laws, which he has hitherto prescribed.

Paraphrase on Psal. 97.

GOD comes to take upon him the regal Administration of Affairs throughout the World, himself presiding as universal Monarch thereof; which is Matter of unspeakable Joy and Comfort to all the Gentile World.

2. And when he takes his Royal Chair, a thick impenetrable Cloud shall be his Canopy ; and Justice and Equity shall be the Attendants on each side of his Throne.

3. And when he makes his triumphal Procession, a devouring Fire shall clear his Way before him; which shall scorch and burn all those that dare to oppose the Solemnity of his Entrance.

4. Shining Gleams of Lightning were darted thro' the Sky ; a terrible

Earthquake accompanying it, as if the Ground shook for fear of the dismal Flashes.

5. The Minerals and Metals which the Hills were pregnant with, were melted at the Presence of the great God, as if they had been made of Wax, and ran down in Streams by their Sides.

6. What a just and powerful God he is, is demonstrated by these Convulsions of the Heavens that are made in this terrible Tempest, which all the World must take notice of.

7. And when the King Messias shall be thus manifested to the World, the Heathen Superstitions and Idolatries shall vanish away, and Men shall be ashamed of their foolish Religions ; Earthly Princes, and the very Angels in Heaven shall pay their adoration to him.

8. All the Inhabitants of *Jerusalem*, and all the true Seed of *Abraham*, who shall believe in the Messias, shall have their Hearts filled with Joy, at the Coming of this heavenly Prince.

The xix. day.

The Psalms.

Morning.

9. For thou, Lord, art higher than all that are in the Earth : thou art exalted far above all Gods.

10. O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the Souls of his Saints ; he shall deliver them from the hand of the Ungodly.

11. There is sprung up a Light for the Righteous : and joyful gladness for such as are true hearted.

12. Rejoyce in the Lord, ye Righteous : and give Thanks for a remembrance of his Holiness.

9. For thou, O King Messias, art the supreme God ; thou art infinitely advanced above all the Angelical Natures in Heaven.

10. But let not your Joy terminate in some few vocal Praises, and Exaltation of your Spirits ; but let it sink so deep into your Hearts, that it may make all the Actions of your Life, by an uninterrupted Course of Piety, to afford a suitable Return for the Favours God has bestowed upon you ; and then God will never let your Enemies prevail against you again.

11. And tho' hereafter you may have some Misfortunes befall you, yet you may rest your selves assured, that it will not be long, before God shall afford you the bright Beams of the Gospel Light, and the unspeakable Comfort and Satisfaction which all good Men shall receive from the Coming of the Messias, and the Benefits which he shall confer upon Mankind.

12. This is Matter of the greatest Joy and Triumph to all good Men, who will be always obliged to give Thanks to God for so unspeakable a Blessing.

Lessons for the XIXth Day of the Month throughout the Year.

January 19.	February 19.	March 19.	April 19.
Morn. Gen. 35. Matt. 17.	Morn. Numb. 27. Luke 2.	Morn. Judg. 6. John 6.	Morn. 2 Sam. 10. Acts 16.
Even. Gen. 37. 1 Cor. 1.	Even. Numb. 30. Gal. 2.	Even. Judg. 7. 1 Tim. 2, 3.	Even. 2 Sam. 11. 1 Pet. 3.
May 19.	June 19.	July 19.	August 19.
Morn. 2 Kings 20. Matt. 17.	Morn. Job 33. Luke 3.	Morn. Jer. 5. John 7.	Morn. Ezek. 34. Acts 17.
Even. 2 Kings 21. 1 Cor. 2.	Even. Job 34. Gal. 3.	Even. Jer. 6. 1 Tim. 4.	Even. Dan. 1. 1 Pet. 4.
September 19.	October 19.	November 19.	December 19.
Morn. Zech. 2, 3. Matt. 20.	Morn. Wilsd. 11. Luke 5.	Morn. Eccles 51. John 11.	Morn. Isa. 51. Acts 19.
Even. Zech. 4, 5. 1 Cor. 4.	Even. Wilsd. 12. Gal. 5.	Even. Baruch 1. 2 Tim. 2.	Even. Isa. 52. 2 Pet. 2.

9. Let the Floods clap *their* Hands, and let the Hills be joyful together before the Lord : for he is come to judge the Earth.

10. With Righteousness shall he judge the World : and the People with Equity.

Dominus regnavit. Psal. 99.

This Psalm has no Title in the Hebrew, but the Greeks attribute it to David, it seeming to have a relation to his quiet Establishment in his Throne.

THe Lord is King, be the People never so impatient : he sitteth between the Cherubims, be the Earth never so unquiet.

2. The Lord is great in Sion : and high above all People.

3. They shall give Thanks unto thy Name : which is great, wonderful, and holy.

4. The King's Power loveth Judgment, thou hast prepared Equity : thou hast executed Judgment, and Righteousness in Jacob.

5. O magnifie the Lord our God : and fall down before his Footstool, for he is Holy.

6. Moses and Aaron among his Priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7. He

9. Let the dashing of the Waters in the Rivers, imitate the Clapping of Hands, in this general Dance and Rejoycing of Nature : Let the Hills, by a pleasant Verdure, seem to smile and sing ; since the great God himself makes his Appearance upon Earth, to govern Men by his Laws.

10. He shall then govern Mankind, not by the imperfect Dictates of Nature's dim Light, nor by ceremonial Precepts ; but by new and divine Laws full of Equity and Goodness.

Paraphrase on Psal. 99.

ALL Men may now be fully convinced that God governeth the World, notwithstanding the fierce Oppositions which wicked Men make to the wise Designs of his Providence ; he has his especial Residence in the Ark of his Covenant, (where the Cherubims, which he has ordered to be made there, extend their Wings) and at his Pleasure executes his Decrees, tho' the Inhabitants of the World be in never so turbulent Commotions.

2. The Lord, whose sacred Ark is now seated in Sion, is a God of ineffable Excellency and Greatness, and of such a

my privy

transcendent Power, as will defeat all the Oppositions of his Enemies.

3. All the Inhabitants of Judea, shall pay devout Thanks to thee, who art a God of so great Power, all whose Dispensations are so miraculous, and thy Nature so pure.

4. Thou, who art King of Israel, dost govern thy Subjects by the most equitable Laws, nothing which is hard or unjust, mixing with thy Determinations.

5. Therefore let us address our selves to him, in Psalms of Thanksgiving, and in the most humble Prostration fall down before his Mercy-seat, praising and adoring him for the exquisite Holiness of his Nature, and the Righteousness of his Proceedings.

6. And in this I would have you follow the Examples of those great Saints of God, his famous Ministers Moses and Aaron, Exod. 32. 11. Numb. 16. 45. as in like manner did Samuel that celebrated Prophet, 1 Sam. 7. 5. & 12.

19. these devout Servants of God interceded with earnest Prayers to God in behalf of the People, to deprecate the Judgments due for their Sins, and he vouchsafed a gracious Answer to them.

7. He spake unto them out of the cloudy Pillar : for they kept his Testimonies, and the Law *that* he gave them.

8. Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own Inventions.

9. O magnifie the Lord our God, and worship him upon his holy Hill : for the Lord our God *is* Holy.

Tubilate, Dec. Psal. 100.

The Hebrew Title is only A Psalm of Praise : It is a Form of Thanksgiving used at the Peace-Offering mentioned Lev. 7. 12. as the Chaldee Paraphrase observes.

O Be joyful in the Lord, all ye Lands : serve the Lord with gladness, and come before his presence with a Song.

2. Be ye sure that the Lord he *is* God ; *it is* he that hath made us, and not we our selves : *we are* his People, and the Sheep of his Pasture.

3. O go your way into his Gates with Thanksgiving, *and* into his Courts with Praise : be thankful unto him, *and* speak good of his Name.

4. For the Lord *is* gracious, his Mercy *is* everlasting : and his Truth *endureth* from Generation to Generation.

Miseri-

7. With these the Almighty God was pleased to conser, as with an ordinary Friend, out of a bright Cloud which surrounded him ; being recommended and made so dear to him, by their exact Observance of his Commands, and their Zeal for his Worship.

8. This did engage thee to lend a favourable Ear to these good Mens Petitions, in Behalf of the People ; forgiving their Sins, and staying the Plague, which thou didst send for their Punishment, when thou wert taking so severe Vengeance upon them for their Idolatry.

9. Let these Considerations have that good Effect upon our Minds, as to bring us, with earnest Devotion and Prostration, both of Mind and Body, to worship him at his Tabernacle upon Mount *Sin* : for he is the only true God, a God of that infinite Goodness and Holiness, as requires all the Praise and Adoration which we can pay him.

Paraphrase on Psal. 100.

O Give Thanks unto God, all ye heathen Nations ; joya with us in praising and adoring the only true

God, and by appearing in his Presence at his holy Temple.

2. Assuredly know ye, that the Lord our God *JEHOVAH*, is the only true God ; for it was he that made us when we were not, the undoubted Mark of an omnipotent Power, which makes him to be the God of the whole World, by virtue of his Creation of it ; but having chosen the Seed of *Abraham* to be his Flock, and his peculiar People, we are his by Election, and he, in a particular Manner, is our God.

3. Now being blessed with these wonderful Favours, O ye sacred Priests, whose Office intitles you to approach nigher to the Divine Presence, do you enter into the Temple-gates with Songs of Thanksgiving : And do you, O People, to whom it is indulged to go no further than the Courts, do you joya in your Turn in the common Praise.

4. For what greater Motives are there to Praise, than the *Goodness*, the *Mercy*, and the *Truth* of God ? His *Goodness* in Creating us ; his *Mercy* in Sparing us ; and his *Truth* revealed unto us, and for ever to remain among us.

Misericordiam & judicium. Psal. 101.

This Psalm, which is intituled in the Original to David, seems to be composed at his first coming to the Kingdom, when he only reigned in Hebron, 2 Sam. 2. 1. and before he came into the intire Possession of that Monarchy. In this he lays down some very wise and pious Resolutions which he prescribed to himself to observe in the Administration of his Government.

MY Song shall be of Mercy and Judgment : unto thee, O Lord, will I sing.

2. O let me have Understanding : in the way of Godliness.
3. When wilt thou come unto me : I will walk in my House with a perfect Heart.
4. I will take no wicked thing in hand ; I hate the Sins of unfaithfulness : *there shall no such* cleave unto me.
5. A froward Heart shall depart from me : I will not know a wicked Person.
6. Whofo privily slandereth his Neighbour : him will I destroy.
7. Whofo hath also a proud Look and high Stomach : I will not suffer him.
8. Mine Eyes look upon such as are faithful in the Land : that they may dwell with me.

9. Whofo

Paraphrase on Psal. 101.

NOW I am advanced to the Kingdom of *Israel*, I will compose a Psalm, which shall not be in a Strain of Exultation, how I am impowered to take Vengeance upon my Opposers, and to exercise a despotick Rule over my Subjects ; but to shew what a gentle and merciful Administration I design to make use of, throughout my Reign ; and I will direct my Song unto thee, O God, that thou mayst be a Witness of the Truth and Sincerity of what I say.

2. And, O my gracious God, since I am addressing to thee, I beseech thee in the first Place, to afford me a perfect understanding in the Duties of Religion, which are incumbent upon me, both as a Prince, and as a Servant of God.

3. When thou shalt be pleased to give me an entire Possession of my promised Kingdom, I will endeavour so to manage my Court, that not only I myself will set a good Example, by the Holiness of my Conversation, but I will oblige all others about me, to an Integrity of Manners likewise.

4. I will not engage in an unlawful Enterprize, tho' never so seemingly advantageous to the publick Affairs, or my private Interest ; I abhor Insincerity

in a private Person, much more in a Prince : And if at any time the Persons about me shall dare to motion to me any indirect Action, for my own or the publick Good, they shall be for ever banished my Presence.

5. I will discharge from my Service, those stomachful Persons who will not bear Admonition, or who will not reform their Manners, being told of their Faults ; but a Man of a lewd flagitious Life, shall not be so much as admitted to my Presence.

6. Those ill Men, so common in all Courts, that invent malicious Reports to supplant others, and bring them into Disgrace with the Prince, that monopolize his Favours for themselves and their Creatures, all these I will dismiss from my Service, as soon as ever I find them exercising this wicked Craft.

7. All those proud and ambitious Men, who are pressing for Honours and Preferments above their Merits, to the Discouragement of more modest and deserving Persons, shall not be permitted to have any Employ under me.

8. But I will endeavour to look out for Men of tried Fidelity and exact Honesty, to put into Place of Trust, or any other Service about me.

The xx. day.

The Psalms.

Morning.

9. Whoſo leadeth a godly Life : he ſhall be my Servant.

10. There ſhall no deceitful Perſon dwell in my Houſe : he that telleth Lies, ſhall not tarry in my Sight.

11. I ſhall ſoon deſtroy all the Ungodly that are in the Land : that I may root out all wicked Doers from the City of the Lord.

MORNING PRAYER.

Domine, exaudi. Pſal. 102.

The Title of this Pſalm in the Hebrew is, A Prayer of the Afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord. The Chaldee Paraphraſe and Kimchi, will have it to be compoſed in the Name of the Jewiſh Nation, during the Captivity, which is a very probable Conjecture. Moſt certainly it was antiently uſed among the Jews as a proper Form of Devotion at a Time of Humiliation; and hence likewiſe it was adapted to the ſame Uſe by Chriſtians, this being One of the Seven penitential Pſalms.

HEAR my Prayer, O Lord : and let my crying come unto thee.

2. Hide not thy Face from me in the time of my Trouble : incline thine Ear unto me when I call ; O hear me, *and that* right ſoon.

3. For my Days are conſumed away like Smoke : and my Bones are burnt up as it were a Fire-brand.

4. My Heart is ſmitten down, and withered like Graſs : ſo that I forget to eat my Bread.

5. For

9. But as for thoſe who are to be employed near my Perſon, and with whom I am obliged to have a cloſer Converſation, they muſt be Perſons of a ſtrict Life, and eminent for Piety and Devotion.

10. No crafty deſigning Man ſhall be advanced by me to any Place of Honour or Profit ; when I find any Perſon guilty of Falſity or Diſſimulation, I will immediately diſmiſs him from my Service.

11. And by this Method I do not doubt ſo to diſcourage Vice and Immorality, as that there ſhall not be any Perſons notoriously wicked left in *Iſrael*, and that *Jeruſalem*, the ſacred Capital of my Kingdom, ſhall be inhabited only by good and pious Servants of God.

Paraphraſe on Pſal. 102.

I Beſeech thee, O gracious God, to hear my earneſt Petitions, which I put up to thee.

2. Do not thou, under this mighty Diſtreſs, in Token of thy Diſpleaſure, turn thy Face from me, but rather bow down from thy heavenly Throne to liſten to my Prayer ; and if it be thy heavenly Pleaſure, afford me an early Aſſiſtance.

3. My Life is gone off in Smoke, ſo entirely vaniſhed, that nothing thereof is viſible ; my Body is ſo waited and burnt up with Grief, that there is nothing remaining, but as it were a few dead Coals, and burnt Sticks ends.

4. My Vitals are withered as Graſs, that is burnt up by the ſcorching Sun ; my Grief is ſo violent, that it makes me neglect the taking my neceſſary Suiſtenance.

5. For the Voice of my groaning : my Bones * *will scarce* cleave to my Flesh.

6. I am *become* like a Pelican in the Wilderness : and like an Owl *that is* in the Desert.

7. I have watched, and am even as it were a Sparrow : that sitteth alone upon the House-top.

8. Mine Enemies revile me all the Day long : and they that are mad upon me, are sworn *together* against me.

9. For I have eaten Ashes as it were Bread : and mingled my Drink with weeping.

10. *And that* because of thine Indignation and Wrath : for thou hast taken me up, and cast me down.

11. My Days *are gone* like a shadow : and I am withered like Grass.

12. But thou, O Lord, shall endure for ever : and thy remembrance throughout all Generations.

13. Thou

5. Through my long and excessive Grief, my Flesh is so consumed away, that my Skin sticks to my Bones.

6. I am become as destitute of Company, and as forlorn as the lonely Pelican which keeps always in the Wilderness; and as the Owl which lies hid in some solitary Rock or ruinous Building.

7. I am as solitary as a Sparrow, which having lost her Mate, sits by herself disconsolate, upon the Top of some lonely House.

8. Nor is the Want of Friendships and Conversation my only Ground of Complaint, my greatest Misfortune is, that I have so many causeless Enemies, they are continually employing their Tongues against me, in vile Slanders; they are bent upon my Ruin with so much Fury, that they have bound themselves with an Oath to destroy me.

9. Whilst I, act the Part of a penitent Mourner, having refrained from all Food, and instead of that, have

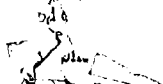
been all the Day long covered with Ashes; not having any other Drink but my Tears.

10. Nor did this Sorrow so much proceed from a Consideration of their malicious Designs against me, as from a deep Sense of thy Anger towards me, for my Sins committed against thee, which provoked thee to punish me with this Extremity, raising me up to an Height, on purpose to throw me down with the greater Force.

11. My Life is passed away like a Dream or empty Shadow, and is withered like Grass in the hot Sun.

12. But this is my great Support and Comfort, that tho' my Life is so short and transitory, yet thou, my God, art of infinite Duration; and thou, through innumerable Ages to come, shalt be blessed, for thy Goodness communicated to them; tho' thy Dispensations to us at present are severe.

* It must be owned here is a Fault in our Translation, but not one of Dr. Coverdale's making; for the Words [will scarce] must be put in by some Body else who corrected the first Edition of Coverdale. For Coverdale in the Margin of his Bible, refers to a parallel Place to this, Lam. 4. 8. and there he translates Their Skin cleaveth to their Bones, as it ought to be here; allowing that Bassar, Flesh, here signifies the same as Gnor, Skin, there; and that Dabach and Tzaphath, both signify to cleave or stick close. For the Septuagint translates the first Verb by *καταδα*, and the second by *συνομα*, which both signify the same Thing. So that this Expression amounts to no more than that of our English Phrase, I am all Skin and Bone.



13. Thou shalt arise, and have Mercy upon Sion : for it is time that thou have Mercy upon her, yea, the time is come.

14. And why? thy Servants think upon her Stones : and it pitieth to see her in the Dust.

15. The Heathen shall fear thy Name, O Lord : and all the Kings of the Earth thy Majesty ;

16. When the Lord shall build up Sion : and when his Glory shall appear ;

17. When he turneth him unto the Prayer of the poor destitute : and despiseth not their desire.

18. This shall be written for those that come after : and the People which shall be born shall praise the Lord.

19. For he hath looked down from his Sanctuary : out of the Heaven did the Lord behold the Earth.

20. That he might hear the mournings of such as are in Captivity : and deliver the Children appointed unto death ;

21. That they may declare the Name of the Lord in Sion : and his Worship at Jerusalem ;

22. When the People are gathered together : and the Kingdoms also to serve the Lord.

23. He brought down my Strength in my Journey : and shortened my Days.

24. But

13. And we doubt not but in a little while, thou wilt not be an unconcerned Spectator of our Sufferings, but that thou wilt rise up in our defence, and restore us to our holy City Jerusalem as thou hast promised, for the Seventy Years which thou didst foretel our Captivity should last, Jer. 24. 10. Dan. 9. 2. & 25. are now nigh expiring.

14. For we thy Servants cannot but kindly think of the broken Walls and Rubbish of that once famous City ; pitying that such a sad Desolation should have been made of such noble Structures.

15. And when thou hast finished this glorious Act of our Restoration, the very heathen Princes and Nations shall celebrate thy great Power and Goodness to thy Servants.

16. For when our great God shall Impower us to rebuild the Walls of our desolate City, and when his glorious Majesty shall be worshipped there again with the ancient Solemnity ;

17. When he shall have heard the Prayer of us now miserable Captives, and shall have restored us to our former Liberty and Estates ;

18. This Restoration of the Jewish

Nation shall stand for ever in the Memoirs of History, and all future Generations shall praise and admire the Power and Goodness of God, for working such a Deliverance for his People.

19. For God now doth vouchsafe to look down from his heavenly Throne, upon us poor Mortals.

20. Vouchsafing to hear the dismal Cries and Complaints of his poor Captives, and to knock off the Fetters of those wretched Prisoners, whom the Tyranny of their Conquerors had condemned to die.

21. Thereby to give them an Opportunity of paying their solemn Worship to thee, in their Mother City of Jerusalem.

22. Especially at those great Seasons of publick Worship, when all the Tribes of Israel are to go up from the several Quarters of the Country, to offer Sacrifices at the Temple there.

23. But when long ago I was in hopes of this glorious Deliverance, thou didst blast all my Expectations, and when I thought I was in my way to that Happiness, thou didst not afford me Strength or Life, to perform that desirable Journey.

Thou

24. But I said, O my God, take me not away in the midst of mine Age : as for thy Years, they endure throughout all Generations.

25. Thou, Lord, in the beginning hast laid the foundation of the Earth : and the Heavens are the work of thy Hands.

26. They shall perish, but thou shalt endure : they all shall wax old as doth a Garment.

27. And as a Vesture shalt thou change them, and they shall be changed : but thou art the same, and thy Years shall not fail.

28. The Children of thy Servants shall continue : and their Seed shall stand fast in thy sight.

Benedic, anima mea. Psal 103.

This Psalm bears the Title of David, and it is thought was composed by him upon a Recovery from some Fit of Sickness : In this he praises God's Goodness as well for the Pardon of his Sins, as for the sparing his Life. It is full of great Devotion, and abounds with Variety of curious Poetical Images.

PRAISE the Lord, O my Soul : and all that is within me praise his holy Name.

2. Praise the Lord, O my Soul : and forget not all his benefits ;

3. Who forgiveth all thy Sin : and healeth all thine Infirmities ;

4. Who

24. Then did I address my self to thee in earnest Prayer, begging of thee that thou would'st not cut me off in the most flourishing Part of Life, and before I can share of the publick Joy of the Restoration thou hast promised, but if I do not live to see it, thou, who art an everlasting and immutable God, will not fail to make our Posterity happy therein.

25. For we doubt not but thou canst with ease build up *Jerusalem* again, who in the Creation didst lay the Foundations of the Earth, and didst build the Heavens thereupon.

26. But, tho' this glorious Fabrick of the Universe be a Work of great Strength and long Duration, yet it has not a Nature of infinite Continuance, for in much less than an Infinity of Time, it must moulder away and wear out, as a Coat does, and will require to be repaired anew.

27. And the Inhabitants of the Earth likewise, every Generation wear off, and a new Set of People succeed in their Room, in the same manner, as when we put on a new Suit of Apparel, we lay aside the old : But thou art a God of infinite Duration, who do'st receive no Change by Time, but after long Ages enjoyed in perfect Fe-

licity, thou hast still a happy Eternity yet for to come.

28. This Consideration, of thy good and powerful Nature, doth encourage me to hope, that thou wilt shortly bleis us with a joyful Restoration to our native Country ; and that tho' I may not be so happy, as to partake of the publick Joy in my Time, yet our Children may reap the desired Benefit, which they shall receive by an Establishment of thy Worship, to continue among them for many Ages.

Paraphrase on Psal. 103.

O My Soul raise up thy self, in the most devout Contemplation, and grateful Remembrance of what God has done for thee ; and let all the inward Powers and Affections of my Mind rejoice, in acknowledgment of his Favours.

2. I say to thee again, O my Soul, raise up thy self in devout and thankful Thoughts, towards thy gracious God, and be not insensible of the great Favours he has conferred upon thee.

3. That gracious God, who, after a short Correction for my Faults, did take away the Rod from me, and did forgive those Sins which inforced my Punishment.

4. Who

4. Who saveth thy Life from Destruction : and crowneth thee with Mercy and loving Kindness.

5. Who satisfieth thy Mouth with good things : making thee young and lusty as an Eagle.

6. The Lord executeth Righteousness and Judgment : for all them that are oppressed with wrong.

7. He shewed his ways unto Moses : his Works unto the Children of Israel.

8. The Lord is full of Compassion and Mercy : Long-suffering, and of great Goodness.

9. He will not always be chiding : neither keepeth he his Anger for ever.

10. He hath not dealt with us after our Sins : nor rewarded us according to our wickednesses.

11. For look how high the Heaven is in comparison of the Earth : so great is his Mercy also toward them that fear him.

12. Look how wide also the East is from the West : so far hath he set our Sins from us.

13. Yea, like as a Father pitieth his own Children : even so is the Lord merciful unto them that fear him.

14. For

4. Who did save my Life from the late apparent Danger of a mortal Distemper which I did lie under, and thro' thy great Mercy and Kindness, did restore me to my former Health.

5. Who did confer upon me a Number of choicest Blessings, to the Satisfaction of every Desire of mine; and thou wast so far from impairing my Strength by Sickness, that I look thereby more fair and beautiful, as an Eagle which has lately shed his Feathers.

6. Nor is his Goodness extended to me alone, for not only the whole World do partake thereof, but it is particularly manifested, in the Protection of injured Innocents.

7. This is that gracious God, who revealed his sacred Will, and the Way he would be worshipped in, to his Servant Moses; and for many Ages together, in their going out of Egypt, in their travelling through the Wilderness, and in their settling in the Promised Land, wrought extraordinary Miracles, for the Sake of his chosen People Israel.

8. But above all, he is a good and a merciful God, who bears long with our Sins before he punishes them; and when we are under his Chastisement, he is willing to spare us, whenever we

unfeignedly turn to him by an hearty Repentance.

9. He is so far from being an implacable God, whose Vengeance will never be satisfied, that his Displeasure is as soon over, as ever it has wrought upon us the desired Effect of our being bettered by our Afflictions.

10. Tho' the Number and the Heinousness of our Offences might deserve the severest Penalties he might inflict upon us; yet he does not punish according to that Proportion which, by reason of our Guilt, we might expect.

11. For the vast Distance between the highest Heaven and the Centre of the Earth, is but a faint Resemblance, how infinitely God's Mercy and Goodness does exceed any Service, which we can pay to him.

12. Nay, the two remotest Poles of East and West, which are yet further distant from each other, are not to be compared to that infinite Mercy, which does vouchsafe to forgive the Sins committed against an infinite God.

13. No Father's Bowels yearn with an equal Tenderness towards his darling Child, as the Love of God to his faithful Servants.

14. For he knoweth whereof we are made : he remembreth that we are but Dust.

15. The Days of Man are but as Grasse : for he flourisheth as a flower of the Field.

16. For as soon as the Wind goeth over it, it is gone : and the place thereof shall know it no more.

17. But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his Righteousness upon Childrens Children.

18. Even upon such as keep his Covenant : and think upon his Commandments to do them.

19. The Lord hath prepared his seat in Heaven : and his Kingdom ruleth over all.

20. O praise the Lord, ye Angels of his, ye that excel in Strength : ye that fulfil his Commandment, and hearken unto the Voice of his Words.

21. O praise the Lord, all ye his Hosts : ye Servants of his that do his Pleasure.

22. O speak good of the Lord, all ye works of his, in all places of his Dominion : praise thou the Lord, O my Soul.

Lessons

14. He takes into his all-wise Consideration the Frailty of our Nature and Proneness to Sin ; and makes allowances for our original Depravation, and our Nature, which, in its best unspiced State, was not impeccable.

15. For Man, at most, is but a poor weak Animal, of but a short Life, and subject to a World of Accidents ; so that he may not be unfitly compared to the Herbs and Flowers of the Field.

16. Which are subject to be blasted by every Blight, whereby they decay and die away, so that no Tracks of them are remaining.

17. But if Men are desirous of attaining a State of Immortality, they must take care faithfully to discharge the Duties, which God has required of them ; and then God will reward them hereafter with eternal Life, for the slight Service of a few Years in this World ; and will bless their Posterity after them, *Exod. 20. 6. 23.*

18. And to attain these mighty Benefits there is no other Condition required than to discharge the Obligation, which he has laid upon us, with a faithful Diligence and Circumspection.

19. And we have no reason to doubt but God will perform the Condition on his Part, in initiating us in the foresaid Happiness, since his Omnipotence impowers him thereunto, he being the great King of Heaven, where from his Throne he disposeth of, and governs all Things throughout the Universe.

20. And, O you holy Angels of God, that are endowed with a greater Degree of Power than the Rest of God's Creation, you that have the Honour to be sent on Messages and Embassies from the great God, do you joyn with us in praising our Almighty Creator.

21. O all you mighty Army of Spiritual Beings, all ye angelical Orders and glorified Souls, that are employed in praising God and doing his Will with exactness, do you joyn with us in praising our Almighty Creator.

22. O all ye Men in every Part of the World, join in these thankful Praises to Almighty God : But thou, O my Soul, for the great Favour God has lately vouchsafed me, in freeing me from a dangerous Distemper, thou hast more particular Obligations to pay him the most devout Praises.

15. That he may bring Food out of the Earth, and Wine that maketh glad the Heart of Man : and Oyl to make him a cheerful Countenance, and Bread to strengthen Man's Heart.

16. The Trees of the Lord also are full of Sap : even the Cedars of Libanus which he hath planted.

17. Wherein the Birds make their Nests : and the Fir-Trees are a dwelling for the Stork.

18. The high Hills are a refuge for the wild Goats : and so are the stony Rocks for the Conies.

19. He appointed the Moon for certain Seasons : and the Sun knoweth his going down.

20. Thou makest darkness that it may be Night : wherein all the Beasts of the Forest do move.

21. The Lions roaring after their Prey : do seek their Meat from God.

22. The Sun ariseth, and they get them away together : and lay them down in their Dens.

23. Man

15. It is he, that makes the Grain and Seed which are sown in the Ground, to grow up and ripen : it is he, which makes the Vine yield forth its refreshing Juice, to recruit the Strength, and to ease the Cares of Men ; it is he, that produces all those curious Oils and Balsams, which yield such grateful Smells, and which Men anoint themselves with in Feasts, and other joyful Occasions : it is his Bounty, that affords Bread to sustain the Bodies of Men, and to repair their Strength, when it is decay'd by Labour.

16. It is he, that fills the Trees with Sap, raising up a vegetative Juice from the Earth, to distend all their Fibres. to make them increase in their Wood and flourish in their Leaves ; causing the noble Cedar-Trees to spread their lofty Heads and flourish, tho' they are rooted in such a barren craggy Mountain as Libanus.

17. These curious Cedars not only adorn the Hills, and afford the most excellent Timber for Mens building, but they yield likewise an advantageous Opportunity for Birds to build their Nest in, whose Rooms are, as it were, waincoated with living Cedar ; the Fir-Tree, which is reach'd so far for our Buildings, grows naturally into a House for the Stork.

18. The craggy Rocks, that most barren Part of Nature have their Use too ; they are a Retreat to the wild Goats,

who have Agility to climb them, and can with Security live by picking up the short Grass which grows straggling upon them ; and the Holes within them make Chambers for Rabbits to dwell in.

19. It is he that made the Moon, and settled the Laws of her Revolutions and Changes, for the governing the Tides at Sea, and for her Influences on Plants and humane Bodies ; as also for the determining and well-dividing of the Season of the Year, and the Observation of Festivals, *Eccles* 43. 6, 7. and the Sun too has his determinate Times of rising and setting, fixed by God.

20. It is by thy Appointment, that the Sun does not always shine upon us, but for several Hours withdrawing his Light, affords us Opportunity of composing our selves by Sleep ; and at which Time the wild Beasts of the Forest have an Opportunity of going abroad to fetch in Prey, when they are out of fear of the Hunters, who are now asleep in their Beds.

21. At that Time the Lions start out of their Dens, and run roaring after those weaker Animals, which they devour for their Prey ; the Providence of God affording it to them for their sustenance.

22. As soon as the Sun ariseth, these noxious Beasts leave off their Depredation upon the weak Cattle, and run skulking into their Dens again.

23. And

23. Man goeth forth to his Work, and to his Labour : until the Evening.

24. O Lord, how manifold are thy Works : in Wisdom hast thou made them all, the Earth is full of thy Riches.

25. So is the great and wide Sea also : wherein are things creeping innumerable, both small and great Beasts.

26. There go the Ships, and there is that Leviathan : whom thou hast made to take his Pastime therein.

27. These wait all upon thee : that thou mayest give them Meat in due Season.

28. When thou givest it them, they gather it : and when thou openest thy Hand, they are filled with good.

29. When thou hidest thy Face, they are troubled : when thou takest away their Breath, they die, and are turned again to their Dust.

30. When thou lettest thy Breath go forth, they shall be made : and thou shalt renew the Face of the Earth.

31. The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoyce in his Works.

32. The

23. And then Men rise from their Repose, and go out to Labour in the Field, where they spend the whole Day in cultivating the Soil, or gathering the Fruits thereof, and at the Evening they return to their Houses for Refreshment and Repose again.

24. The Consideration of the wonderful Wisdom discovered in thy Works upon the Earth only, does make me to cry out, that the whole Earth does abound with the Riches bestowed by a bountiful God.

25. But the Sea likewise puts in for a Share in the Declaration of thy Wisdom and Goodness, as abounding with numberless Animals, and so vast a Variety of Species of small and great Fish.

26. Thou hast contrived this mighty Body of Waters, to be a Means of conveying Men to Traffick in Ships from one Coast to another ; in this thou hast given an Habitation for the great Whale to rove about in, and to exercise a Monarchy over all the Fry of lesser Fish, and to please himself in hunting after them.

27. All these different Kinds of Animals depend upon thee for their Sustainance, and whenever their Appetites are craving for Food, thou art always ready to satisfy their Hunger, by af-

fording them proper and convenient Sustainance.

28. In the Time of the greatest Scarcity, they pick up the Crumbs which thou dost scatter out before them, which is a just Sufficiency for their Sustainance ; and when with a full Hand thou dost deal out to them a larger Proportion, they then feast upon thy Bounty.

29. If at any Time thy Favours are withheld from them, they pine for Want or Sickness ; when thou dost demand back the Breath which thou didst give them, they are resolved again into the first Principle, the Dust out of which they were constituted, 1 Gen. 2. 4, 25.

30. At other Times thou art pleased to send out thy prolifick Spirit to raise up a new Set of Animals to supply the Place of the deceased ; and dost stock the Earth with a new Generation of Inhabitants.

31. This wise Method of Providence God has always pursued in making and governing the World, and providing ready Supplies upon all Occasions for the Defects, and always shall do so as long as Nature lasts : And this he does approve of, and is pleased with, as he did at the first Creation, when he looked, and beheld all Things were exceeding good, Gen. 1. 13.

32. And

32. The Earth shall tremble at the look of him : if he do but touch the Hills, they shall smoke.

33. I will sing unto the Lord as long as I live : I will praise my God while I have my Being.

34. And so shall my Words please him : my Joy shall be in the Lord.

35. As for Sinners, they shall be consumed out of the Earth, and the Ungodly shall come to an end : praise thou the Lord, O my Soul, praise the Lord.

MORNING PRAYER.

Confitemini Domino. Psal. 105.

This Psalm being without Inscription, is however to be attributed to David, who is the undoubted Author thereof, this being the same Psalm which we have 1 Chron. 16. and of which he is recorded there to be the Composer. It was afterwards altered to what it stands here ; but whether that were done by David's own, or some other more modern Hand, is not so certain. It contains an History of God's various Providences to the Jews.

O Give thanks unto the Lord, and call upon his Name : tell the People what things he hath done.

2. O let your Songs be of him, and praise him : and let your talking be of all his wondrous Works.

3. Rejoyce in his holy Name : let the Heart of them rejoyce that seek the Lord.

4. Seek :

32. And as God at first gave Laws to all the Parts of Nature, so they do still submit to him, whenever his Power is pleased to interpose : the most stubborn Parts of the Universe tremble at his Commands, and are forced to yield exact Obedience to them ; at his Presence, the very Hills, like Mount *Sinai*, send forth Flame and Smoke.

33. The Contemplations of God's Wisdom and Goodness shall afford me a constant Theme for my Psalmody as long as I live : Nay, in whatever State and Condition I shall be continued in Being, after Death, it will be my Desire to praise him.

34. For as this is the most acceptable Service which any Person can pay to God ; so this to the devout Soul is the most pleasant Exercise, which she can entertain herself in ; being both a Duty and a Reward.

35. But as for stupid and regardless Sinners, who take no notice of God's marvellous Wisdom and Goodness, who mind nothing but gratifying their bru-

tish Appetites, and value not the offending so good a God : God shall afford them a Taste of his Vengeance, by their Ruin, and the Extirpation of their Families. But do thou, O my Soul, make a more prudent Choice than these ill Men ; and instead of disobeying and dishonouring him, do thou make it thy Business to love and praise his infinite Goodness.

Paraphrase on Psal. 105.

O Ye Nation of the *Jews*, do you with the most grateful Acknowledgments sing Praises to the most gracious God, proclaiming to all the World, what astonishing Miracles he has wrought for your Sakes.

2. Let him be the subject of your publick Hymns, and let all your private Discourse be, concerning the wonderful Effects of his Providence towards us.

3. Let all your rejoycing be in magnifying and praising the only true God for certainly there is no Degree of Joy so excessive, as is experienced by devout Worshipers.

4. Seek the Lord and his Strength : seek his Face evermore.
5. Remember the marvellous Works that he hath done : his Wonders and the Judgments of his Mouth ;
6. O ye Seed of Abraham his Servant : ye Children of Jacob his chosen.
7. He is the Lord our God : his Judgments are in all the World.
8. He hath been alway mindful of his Covenant and Promise : that he made to a thousand Generations ;
9. Even the Covenant that he made with Abraham : and the Oath that he sware unto Isaac ?
10. And appointed the same unto Jacob for a Law : and to Israel for an everlasting Testament,
11. Saying, Unto thee will I give the Land of Canaan : the Lot of your Inheritance.
12. When there were yet but a few of them : and they strangers in the Land ;
13. What time as they went from one Nation to another : from one Kingdom to another People ;
14. He suffered no Man to do them wrong : but reprov'd even Kings for their sakes.
15. Touch

4. Apply your selves for Relief from your Troubles to God Almighty's Assistance ; and be not disheartned if God does not immediately hearken to your Prayer, but continue still with unwearied Suit to make your Addresses to him in the Courts of his Tabernacle, where his especial Presence is.

5. Do you gratefully call to Mind the great Miracles he wrought in Egypt on your Behalf ; and what terrible Judgments he pronounced against the Egyptians, Exod. 3. 20.

6. O ye Offspring of Abraham, that beloved Servant of God, to whom the Promises were made, Gen. 21. 12. and of Jacob, who was chosen before his Brother Esau, that the sacred Seed might descend from him.

7. He is the peculiar God of our Nation, tho' the whole World is governed by his Providence.

8. He has been very careful to discharge every Point of the Covenant, which he made many Ages ago, in protecting and maintaining us.

9. That Covenant, which he made with our Progenitor Abraham, Gen. 17. 18. and which he confirm'd to Isaac.

10. Which he afterwards renew'd unto Jacob, Gen. 28. 13. and which he afterwards pass'd into a Law, among those Sanctions which he gave by the Hand of Moses, Exod. 23. 22, 23. never to be abolished.

11. The Tenour of which Covenant was, That I will give thee the Possession of the Land of Canaan, to be divided by Lot among the Tribes of Israel.

12. Which Promise was made when the Family of the Patriarch was very small, and were only Sojourners in the Land of Canaan, Gen. 23. 4. and were so far from being like to obtain the Dominion of that Country, that they were hardly able to protect themselves from being destroyed in it.

13. When they were forced to for their Subsistence unto divers tries, removing unto several Parts naan, Gen. 12. 6. from thence to Gen. 12. 10. and to Gerar, Gen. 2

14. He carefully defended them all Injuries and Insults which werefered them, Gen. 31. 24. and reprov'd the King of Egypt, Gen. 1. and the King of Gerar. Gen. 22. 3. some unlawful Designs they were terprising against them.

15. Touch not mine Anointed : and do my Prophets no harm.

16. Moreover he called for a dearth upon the Land : and destroyed all the Provision of Bread.

17. But he had sent a Man before them : *even Joseph, who was sold to be a Bond-Servant.*

18. Whose Feet they hurt in the Stocks : the Iron entered into his Soul.

19. Until the time came that his Cause was known : the Word of the Lord tried him.

20. The King sent, and delivered him : the Prince of the People let him go free.

21. He made him Lord also of his House : and ruler of all his Substance ;

22. That he might inform his Princes after his Will : and teach his Senators Wisdom.

23. Israel also came into Egypt : and Jacob was a stranger in the Land of Ham.

24. And he increased his People exceedingly : and made them stronger than their Enemies.

25. Whose Heart turned so, that they hated his People : and dealt untruly with his Servants.

26. Then sent he Moses his Servant : and Aaron whom he had chosen.

27. And

15. Commanding them, not to injure those whom he had anointed, both to the Princes and Prophets.

16. And when he was pleased to send a Famine into the Land of Canaan, and all the neighbouring Countries, *Gen. 41. 54.* so that all Men were in great want of Bread-Corn, that necessary Support of Life.

17. He sent Joseph, as it were an Harbinger before them, into Egypt to secure them ; God by his good Provi-

8. so ordaining, that their selling brother for a Slave, should put a Capacity of saving the Lives of their Family, *Gen. 45. 5.*

He was there, for a time, upon a false Calumny, shut up in Prison, his Legs galled with Iron Bolts, to eat through his Flesh.

God being pleased, by this severe trial, to try and refine him like gold, till such time as his Wisdom might fit to vindicate his Innocency, and to free him from his Sufferings.

20. For the King of Egypt having heard of his great Qualifications, commanded him to be released out of Prison, *Gen. 41. 14.*

21. Making him the Vice-Roy of all his Dominions, and his Provost, or Prefect of his Granaries, *Gen. 41. 40.*

22. All the great Men of that Kingdom receiving their Instructions from him, who were commanded to do nothing without his Orders, *Gen. 41. 44.*

23. After that came down Jacob with his eleven Sons, being invited by his Son Joseph to sojourn in Egypt, which Country was first planted by Misraim the Son of Chem.

24. God multiplying them exceedingly, *Exod. 3. 10.* and making them mightier than the Egyptians, *Exod. 1. 9.*

25. This raised the Envy and Hatred of the Egyptians against them, so that they contrived wicked Methods to destroy the People of God, *Exod. 1. 10. 11.* &c. by excessive Labour and Destruction of their Children.

26. Whilst they were groaning under these Hardships, God Almighty very seasonably sent to their Relief Moses, to whom he joyned his Brother Aaron, as his Commissioners, Powers from above, to demand the Release of the Israelites from their Bondage.

27. And these shewed his Tokens among them : and Wonders in the Land of Ham.

28. He sent Darknes, and it was dark : and they were not obedient unto his Word.

29. He turned their Waters into Blood : and slew their Fish.

30. Their Land brought forth Frogs : *yea, even* in their King's Chambers.

31. He spake the Word, and there came all manner of Flies : and Lice in all their Quarters.

32. He gave them Hail-stones for Rain : and flames of Fire in their Land.

33. He smote their Vines also, and Fig-trees : and destroyed the Trees that were in their Coasts.

34. He spake the Word, and the Grasshoppers came, and Caterpillars innumerable : and did eat up all the Grasse in their Land, and devoured the Fruit of their Ground.

35. He smote all the First-born in their Land : *even* the chief of all their Strength.

36. He brought them forth also with Silver and Gold : *there was* not one feeble Person among their Tribes.

37. Egypt

27. And, that they might be the better furnished to go through this great Office, God invested them with the Power of working great Miracles, both for evidencing the Truth of their Mission to the *Jews*, and subduing the proud Heart of that Prince, which they performed to the great Astonishment of all who beheld them.

28. And, when *Pharaoh* would not comply with the Proposal *Moses* made to him from God, but oppressed the *Israelites* the more ; God, at the Request of *Moses*, inflicted a very grievous Plague upon all the Land of *Egypt*, a Darknes which was to be felt, *Exod.* 10. 21.

29. At *Aaron's* waving his Rod over the Waters, they were all turned into Blood, and the Fish that were therein died, *Exod.* 7. 20.

30. At *Aaron's* stretching out his Rod over the Streams, (*i. e.* the Canals and Cuts which were made out from the River *Nile*,) an innumerable Fiy of Frogs were generated, which covered all the Country, and crept even into *Pharaoh's* Bed-chamber, *Exod.* 8. 2.

31. Then, by the Direction of God, was performed another very great Mi-

racle, which the Magicians were not able to imitate ; for when *Aaron* smote the Dust of the Earth with his Rod, the little Parts thereof became invigorated with Life, and turned into Flies and Lice, which infested the *Egyptians* to an unconceivable Degree.

32. Afterwards God plagued them with Hail-stones mixed with Fire.

33. Which tore their Trees, and destroyed their Plants, *Exod.* 10. 4.

34. What was not destroyed by Hail, was eat up by the Plague of Caterpillars or Locusts which followed, *Exod.* 10. 4.

35. And at the Close of all, God sent his destroying Angel in the Night, to take away the Life of the First-born of Man and Beast, throughout all *Egypt*, who executed that Command with the utmost Severity.

36. Thus God having wrought upon *Pharaoh's* stubborn Heart, to give way for their Departure out of *Egypt*, he gave them Favour with the *Egyptians* to borrow their Jewels and Ornaments, *Exod.* 12. 36. and what is yet more remarkable, when they went from thence no one by Infirmary or Sickness was rendered unfit for travelling.

37. Egypt was glad at their departing : for they were afraid of them.

38. He spread out a Cloud *to be* a covering : and Fire to give light in the Night-season.

39. *At their desire* he brought Quails : and he filled them with the Bread of Heaven.

40. He opened the Rock of Stone, and the Waters flowed out : so that Rivers ran in the dry Places.

41. For *why* ? he remembered his holy Promise : *and Abraham* his Servant.

42. And he brought forth his People with joy : *and his Chosen* with gladness ;

43. And gave them the Lands of the Heathen : and they took the labours of the People in possession ;

44. That they might keep his Statutes : and observe his Laws.

37. The People of *Egypt*, at their going, were glad they were rid of such troublesome Inmates, for whose sakes they had suffered so much.

38. And in their March out of *Egypt*, God was pleased most wonderfully to exert his Providence towards them ; covering them in the Day-time from the Heat of the Sun by a thick Cloud ; and in the Night-time, lighting them in their Way by a Pillar of Fire, *Ex. 13. 12.*

39. And when they marched through the Wilderness of *Zin*, and murmured for want of Food, God not only pardoned their intemperate Words, but supplied them with constant Flocks of Quails to eat, and with Manna which rained down upon them, *Exod. 16. 16.*

40. And at *Rephidim*, when they murmured for the Brackishness of the Waters, he made a fresh Spring of Water flow out of the Rock, which ran down from thence through a good Part

Lessons for the XXIInd Day of the Month throughout the Year.

<i>January 21.</i>	<i>February 21.</i>	<i>March 21.</i>	<i>April 21.</i>
Morn. Gen. 40. Matt. 19.	Morn. Numb. 35. Luke 4.	Morn. Judg. 10. John 8.	Morn. 2 Sam. 14. Acts 18.
Even. Gen. 41. 1 Cor. 3.	Even. Numb. 36. Gal. 4.	Even. Judg. 11. 1 Tim. 5.	Even. 2 Sam. 15. 1 Pet. 5.
<i>May 21.</i>	<i>June 21.</i>	<i>July 21.</i>	<i>August 21.</i>
Morn. 2 Kings 24. Matt. 19.	Morn. Job 37. Luk. 5.	Morn. Jer. 9. John 9.	Morn. Dan. 4. Acts 19.
Even. 2 Kings 25 1 Cor. 4.	Even. Job 38. Gal. 5.	Even. Jer. 10. 1 Tim. 6.	Even. Dan. 5. 2 Pet. 1.
<i>September 21.</i>	<i>October 21.</i>	<i>November 21.</i>	<i>December 21.</i>
Morn. Eccles. 35. Matt. 22.	Morn. Wild. 15. Luk. 7.	Morn. Baruch 4. John 13.	Morn. Prov. 23. Acts 21.
Even. Eccles. 38. 1 Cor. 6.	Even. Wild. 16. Eph. 1.	Even. Baruch 5. 2 Tim. 4.	Even. Prov. 24. 1 Joh. 1.

of the Country, in a great Stream.

41. All these Miracles he was pleased to work for the sake of the *Israelites*, out of regard he had to the Promise he made to our Fore-father *Abraham*, that he would enstate his Posterity in the Land of *Canaan*.

42. And in discharge of his Promise, he did bring his chosen People, in a most joyful Manner, out of their Slavery in *Egypt*.

43. And brought them into the Promised Land, driving out the old Inhabitants, who by their Idolatries and Wickedness had highly provoked God, dividing their Lands among the Tribes of *Israel*.

44. Not that they should revel and wanton with the Productions of that fertile Country, but that they might live there in easy Circumstances, the better to serve God, and obey those holy Commandments which he had given them.

EVENING PRAYER.

Confitemini Domino. Psal. 106.

This Psalm has no other Title but only A Hallelujah : Some have thought it to be composed in the Captivity. Our English Paraphrasts, Dr. Hammond and Bishop Patrick, think it one of David's Psalms, and that it is One of those Psalms which David delivered into the Hands of Asaph and his Brethren, 1 Chron. 16. 7. However, it should seem to have been used as a Form of Prayer during the Captivity, when the Jews under that great Affliction, thought fit to acknowledge their many national Sins, which had brought down those heavy Judgments of God among them. And the last Verse but one, Save us, O Lord our God, and gather us from among the Heathen, &c. was probably added in that Time, if it was not composed then.

O Give thanks unto the Lord, *for he is gracious : and his Mercy endureth for ever.*

2. Who can expreſs the noble acts of the Lord : or ſhew forth all his Praise.

3. Blessed are they that alway keep Judgment : *and do Righteouſneſs.*

4. Remember me, O Lord, according to the favour *that thou beaſteſt unto thy People : O viſit me with thy Salvation.*

5. That I may ſee the felicity of thy Chosen : and rejoyce in the gladneſs of thy People, and give Thanks with thine Inheritance.

6. We have ſinned with our Fathers : we have done amiſs, and dealt wickedly.

7. Our Fathers regarded not thy Wonders in Egypt, neither kept they thy great Goodneſs in remembrance : but were diſobedient at the Sea, *even at the Red Sea.*

8. Never-

Paraphraſe on Psal. 106.

O All ye Jewiſh People, pay your unſeigned Thanks to the great God, for all the great Series of his Mercies, which for ſeveral Ages he has been pleaſed to continue to our Nation, notwithstanding our manifold Provocations whereby we have offended him.

2. What Tongue is able to expreſs the extraordinary Miracles which he has wrought for our ſakes, or ſufficiently commend the omnipotent Power he has ſo frequently exerted in our Preservation ?

3. Thoſe are not always happy Perſons, whoſe Lot it is to live in a conſtant Run of worldly Fortune, but they who conſcientiouſly obſerve the Laws of God ; for then they need not doubt ; but that he in his good Time will ſecure them a proportional Reward for their Obedience.

4. 5. I beſeech thee, O Lord, to crown me with thoſe Bleſſings which thou haſt promiſed to beſtow upon thy faithful Servants ; and let me partake of that joyſul Tranquillity of Mind which attends all good Perſons, on the Reſlection upon their virtuous Actions.

6. However, both I, and all the Body of the Jewiſh Nation, cannot but acknowledge our ſelves unworthy of ſuch Favours ; we having, by ſo many particular and national Sins, provoked thy Anger towards us.

7. Our Forefathers, when but juſt redeemed from the Egyptian Bondage, and fearing the Purſuit of Pharaoh's Hoſt, began to murmur againſt God, and to diſtruſt his Deliverance ; tho' they had ſo lately experienced his Miracles, before the Egyptians, Exod. 14. 15.

8. Nevertheless he helped them for his Name's sake : that he might make his Power to be known.

9. He rebuked the Red Sea also, and it was dried up : so he led them through the deep, as through a Wilderness.

10. And he saved them from the Adversaries hand : and delivered them from the hand of the Enemy.

11. As for those that troubled them, the Waters overwhelmed them : there was not one of them left.

12. Then believed they his Words : and sang Praises unto him.

13. But within a while they forgot his Works : and would not abide his Counsel.

14. But Lust came upon them in the Wilderness : and they tempted God in the Desert.

15. And he gave them their Desire : and sent leanness *mibal* into their Soul.

16. They angered Moses also in their Tents : and Aaron the Saint of the Lord.

17. So the Earth opened and swallowed up Dathan : and covered the Congregation of Abiram.

18. And the Fire was kindled in their Company : The flame burnt up the Ungodly.

19. They

8. But, tho' this was a very great Degree of Infidelity and Disobedience, yet he was so gracious as not to forsake them in this Extremity, and by a wonderful Destruction of their Enemies, gave them a fresh Instance of his omnipotent Power interposing in their Behalf, thereby to convince the Heathen Nation of his being the only true God.

9. And being now upon the Brink of the Red Sea, the Deep before them, and Pharaoh's Troops behind them, and there being no possible Way, which humane Sagacity might suggest, of escaping, God was pleased, by his miraculous Power, to lay dry the Bottom of the Sea, by the retiring of the Waters, and to afford them an Opportunity of travelling over the Sands of the Channel of a wide and deep Sea, with as much Ease as the Sands of a Desert, where there is no Water.

10. By this means, most wonderfully preserving them from the Hands of their Enemies.

11. Whilst Pharaoh and his Host, which followed close in the Pursuit of them, were all overwhelmed by the returning Waters.

12. This miraculous Preservation wrought upon them for some little time, *Exod. 14. 31.* they singing Praises to God for so great a Deliverance, in a

Hymn, which was composed upon that Occasion by Moses, *Exod. 15. 1.*

13. But it was not very long, before they fell to their murmuring again, at the Waters of Marah, *Exod. 15. 24.* not relying upon God's wise Providence, but only upon the ordinary Tendency of second Causes.

14. They had no Regard to God's Goodness and Promises, but were only guided by their own headstrong Passion, and unreasonable Fancies ; demanding of God more of those unnecessary Miracles, to gratifie their Curiosities.

15. And in this God was pleased to comply with their Desires, but withal so severely punished them, that their Souls were, as it were, lean with Grief, *Jsa. 17. 14.*

16. At another Time, they broke out in a Mutiny against Moses and Aaron, for pretending to a Superiority over the rest of the People, tho' God had invested them with it, *Numb. 16. 3.*

17. Which Rebellion was most terribly punished upon the Ringleaders thereof, *Corah, Dathan, Abiram, &c.* who were swallowed up alive by the opening of the Ground, *v. 32.*

18. Other of the Mutinous were destroyed by Fire from Heaven, whilst they were impiously assuming the Priestly Office, *v. 35.*

19. They

19. They made a Calf in Horeb : and worshipped the molten Image.

20. Thus they turned their Glory : into the similitude of a Calf that eateth Hay.

21. And they forgot God their Saviour : who had done so great things in Egypt ;

22. Wondrous works in the Land of Ham : and fearful things by the Red Sea.

23. So he said, he would have destroyed them, had not Moses his Chosen stood before him in the gap : to turn away his wrathful Indignation, lest he should destroy them.

24. Yea, they thought scorn of that pleasant Land : and gave no credence unto his Word.

25. But murmured in their Tents : and hearkened not unto the Voice of the Lord.

26. Then lift he up his hand against them : to overthrow them in the Wilderness ;

27. To cast out their Seed among the Nations ; and to scatter them in the Lands.

28. They joyned themselves unto Baal-peor : and ate the Offerings of the dead.

29. Thus

19. They yet committed a greater Wickedness, whilst *Moses* was in the Mount, receiving the Law from God ; then they made a Golden Calf and worshipped it, *Exod.* 32. 6.

20. Thus relinquishing the Worship of the Glorious God, who constantly exhibited himself to them in the shining Cloud, *Exod.* 24. 16. to fall down before the Image of a heavy Beast, which if he had been alive, must have been fed with Grass or Hay.

21. Perfectly forgetting their God, who had so lately redeemed them from the *Egyptian* Bondage ; and who had wrought so many Miracles for their sakes :

22. Those astonishing Plagues, which he brought upon *Pharaoh* and his People, during their Stay in *Egypt*, and the mighty Devastation he made of his Host in the Red Sea, at their Departure.

23. This provoked God so highly, that he threatned to destroy the whole Nation of the *Israelites*, and to raise himself up a new People out of the House of *Moses*, *Exod.* 24. 10. against which *Moses* so earnestly prayed, opposing himself, as it were, in the Breach where this terrible Inundation of God's Wrath was pouring in ; and God was pleased to hearken unto his Petition,

and to pardon them for his sake,

24. Some time after, when they came near the Land of *Canaan*, they were guilty of another Rebellion against God, undervaluing the Country upon the Reports of the Spies, *Numb.* 13. 28. and would not believe that God was able to bring them into Possession of that Land whose Inhabitants were so mighty, *v.* 27. tho' he had solemnly promised it.

25. Murmuring not only against *Moses* and *Aaron*, but God himself, *Numb.* 14. 2, 3. refusing to go to that Land, which God commanded them to take Possession of, *Numb.* 21. 1.

26. This provoked God so greatly, that he solemnly sware, that that rebellious Generation should not inherit the promised Land, but that their Carcasses should fall in the Wilderness, *Numb.* 14. 21.

27. And would have delivered them all up, to have been utterly cut off by the Heathen Nations, or mixed among them, *Numb.* 14. 45.

28. Not long after they mixed themselves with the *Moabitish* Women, *Numb.* 25. 3. who seduced them to the Idolatrous Worship of *Baal*, whose Temple was upon Mount *Peor* in *Moab*.

29. Thus they provoked *him* to anger with their own Inventions : and the Plague was great among them.

30. Then stood up Phinees and prayed : and so the Plague ceased.

31. And that was counted unto him for Righteousness : among all Posterities for evermore.

32. They angered *him* also at the Waters of Strife : so that he punished Moses for their sakes ;

33. Because they provoked his Spirit : so that he spake unadvisedly with his Lips.

34. Neither destroyed they the Heathen : as the Lord commanded them ;

35. But were mingled among the Heathen : and learned their works.

36. *Insomuch* that they worshiped their Idols, which turned to their own decay : yea, they offered their Sons and their Daughters unto Devils.

37. And shed innocent Blood, *even* the Blood of their Sons and of their Daughters : whom they offered unto the Idols of Canaan, and the Land was defiled with Blood.

38. Thus

29. This so enraged God, that he ordered the Principal of these notorious Offenders to be slain and hanged up in the Face of the Sun, sending a devouring Plague among the People, by which twenty four thousand were destroyed.

30. *Phinehas*, actuated by a pious Zeal, killed the Israelitish Man, and the Midianitish Woman, in the very Act of their Wickedness, which appeased the Anger of God, and thereby the Plague ceased, *Numb. 25. 5.*

31. And this noble Act of Zeal for God's Honour, was so well pleasing to God, that he was pleased to reward him for it, by intailing the Priesthood in his Family, *Numb. 25. 10.*

32. And at the Waters of *Meribah* (*i. e.*) Strife, they extraordinarily provoked God by their Distrust of his Providence ; which was the Occasion of *Moses's* committing a Fault which God was pleased to punish in him, God excluding him from the Entrance into *Canaan.*

33. Raising his Passion to such an height, that he used an unbecoming Expression, *Hear now ye Rebels, shall WE fetch you Water out of this Rock ?* assuming thereby a Power to himself ;

which was to be attributed only to Almighty God, *Numb. 11. 16.*

34. Neither did they destroy the Seven Nations, as God gave them special Command to do, *Judges 1. 21. &c. Deut. 7. 2.*

35. Nay, they not only suffered them to live, but made a Covenant and League with them, *Judges 2. 1, 2.* by which they contracted the same Vices which they were guilty of, *Judge. 3. 6, 7.*

36. Nay, they proceeded to worship the Idols of those Nations, *Judges 2. 11. &c 3. 5.* which was the Occasion of their Destruction and Overthrow, *Deut. 7. 16. Judges 2. 3.* learning from them the most abominable Sacrificial Rites, to Sacrifice not only humane Bodies, but even those of their own dear Children, to those Devils which they worshipped.

37. Becoming thereby guilty of the most execrable Murder, and spilling the Blood of so many poor innocent Children, and so nearly related to them, which they offered up to the Idols of their conquered Slaves, thereby making the Country as Infamous again by their own Wickedness, as it was formerly by that of the *Canaanites.*

38. Thus were they stained with their own works : and went a whoring with their own Inventions.

39. Therefore was the wrath of the Lord kindled against his People : insomuch that he abhorred his own Inheritance.

40. And he gave them over into the Hand of the Heathen : and they that hated them were Lords over them.

41. Their Enemies oppressed them : and had them in subjection.

42. Many a time did he deliver them : but they rebelled against him with their own Inventions, and were brought down in their Wickedness.

43. Nevertheless, when he saw their adversity : he heard their Complaint.

44. He thought upon his Covenant, and pitied them, according unto the multitude of his Mercies : yea, he made all those that led them away Captive, to pity them.

45. Deliver us, O Lord our God, and gather us from among the Heathen : that we may give Thanks unto thy holy Name, and make our boast of thy Praise.

46. Blessed be the Lord God of Israel from everlasting, and world without end : and let all the People say, Amen.

38. Thus they became as polluted by these enormous Crimes, which they perpetrated in Imitation of the Heathens, as a common Prostitute.

39. This so inflamed the Anger of God against them, that tho' he had chosen them out of the rest of the World, to be his peculiar People ; yet he, by reason of their obstinate Wickedness, began to abhor them, as much as he formerly was pleased with them.

40. Therefore God delivered them up to the Power of the Nations, whom they should have destroyed, whose Hatred not being abated towards them for their Indulgence, they made them bear the Yoke which they themselves should have been under, *Judges 4. 3.*

41. Other neighbouring Nations, as *Mesopotamians and Moabites, Judges 3. 12. the Midianites and Amalekites, Judges 3. 8. the Philistines and Ammonites, Judges 10. 6.* conquered them, and made them their Tributaries.

42. From all these Calamities God Almighty was pleased to find Ways to deliver them, by raising up brave Generals, to attack their Heathen Conquerors, and to shake off the Foreign Yoke ; but yet still, by new Idolatries and other national Crimes, they provoked God to withdraw his Protection, and to suffer them to fall into their former Condition of Subjection to external Powers.

43. And yet our gracious God, notwithstanding this ungrateful Usage, did not perfectly throw aside all Care of them ; but when they were under great Afflictions, and sent up their mournful Cry to God, *Judges 10. 14.* he was still ready to shew his Pity to them, and deliver them.

44. He then was pleased, out of his great Mercy, not to take the Advantage of the Forfeiture of the Covenant he had made with their Forefathers, *Gen. 15. 18.* causing their Conquerors to shew Compassion towards them, and to make them rather Tributaries, than utterly to destroy them.

45. And therefore, we beseech thee, who art the same gracious God, to deliver us from the present Captivity, and to gather us together from the several Provinces we are now dispersed into, that we may return home to our native Country, to pay thee our wonted Worship at *Jerusalem*, and that we may for ever celebrate thy Divine Goodness, for such a mighty Favour conferred on us.

46. For ever blessed be the great JEHOVAH, the God of *Israel*, who hath, throughout the Circle of so many Ages, wrought such wonderful Deliverances for his People, and let all Nations join their Voices in saying Amen to this.

This is the End of the Fourth Book of Psalms, according as the Jews divide them. MOR N.

MORNING PRAYER.

Confitemini Domino. Psal. 107.

This Psalm is an excellent Hymn, composed in memory of God's Goodness in delivering Men from the various Calamities, which in this Life they are frequently subject to; from the Dangers of the Sea, Imprisonment, and Captivity, Famine, Diseases, and the like. It should seem to have been wrote not long after the Captivity, and to be a grateful Commemoration of the extraordinary Favours of God, which they had then lately experienced, and in delivering them from some Difficulties they met with in their Return home. It was a Song in parts, one Verse recurring four times, to be sung by the Chorus.

O Give Thanks unto the Lord, for he is gracious: and his Mercy endureth for ever.

2. Let them give Thanks whom the Lord hath redeemed: and delivered from the hand of the Enemy;

3. And gathered them out of the Lands, from the East and from the West: from the North and from the South.

4. They went astray in the Wilderness out of the way; and found no City to dwell in.

5. Hungry and thirsty: their Soul fainted in them.

6. So they cried unto the Lord in their trouble: and he delivered them from their distress.

7. He led them forth by the right way: that they might go to the City where they dwelt.

8. Chor. *O that Men would therefore praise the Lord for his Goodness: and declare the Wonders that he doeth for the Children of Men!*

9. For he satisfieth the empty Soul: and filleth the hungry Soul with goodness.

10. Such

Paraphrase on Psal. 107.

O Return to the good God unfeigned Thanks, for all the kind Dispensations of his Providence, which he has been pleased, in so many various Particulars, to lay out for the Benefit of Mankind.

2. In particular let the Jewish Nation, whom God has lately redeemed from a wretched State of Captivity, pay their Thanks to him for so undeserved a Favour.

3. Whom he hath collected together, after their Dispersion, from all Parts of the *Assyrian* Empire.

4. For in their returning home, they met with great Difficulties in the Desert through which they travelled, wandering through unknown Places, frequently mistaking their Way, and not finding any Town or City to refresh themselves in.

5. Having spent their Provisions, and being ready to die for Hunger and

Thirst, and not knowing where to get Supplies, they were ready to faint away for want of Necessaries in that long Journey.

6. But they putting up their Petitions to God, to deliver them in this great Extremity, he out of his gracious Goodness, was pleased to afford them a speedy Relief.

7. He directed them into the right Road again, and brought them to an inhabited Place, where they staid some time to furnish themselves with Necessaries, to prosecute their further Journey.

8. Chor. *O that Men would be sufficiently mindful of such extraordinary Benefits conferred by God upon them, and make a publick Declaration of such miraculous Instances of his Providence!*

9. For it is he that provideth plentiful Food, to fill every hungry Belly, not denying us a Supply of any thing which is necessary for our Use.

10. Nay,

10. Such as sit in darknes and in the shadow of death: *being fast bound in Misery and Iron.*

11. Because they rebelled against the Words of the Lord: and lightly regarded the Counsel of the most Highest;

12. He also brought down their Heart through Heaviness: they fell down, and *there was none to help them.*

13. So when they cried unto the Lord in their Trouble: he delivered them out of their distress.

14. For he brought them out of darknes, and out of the shadow of death: and brake their Bonds in sunder.

15. Chor. *O that Men would therefore praise the Lord for his goodness: and declare the Wonders that he doeth for the Children of Men!*

16. For he hath broken the Gates of Brass: and smitten the Bars of Iron in sunder.

17. Foolish Men are plagued for their Offences: and because of their Wickedness.

18. Their Soul abhorred all manner of Meat: and they were even hard at Death's door.

19. So when they cried unto the Lord in their Trouble: he delivered them out of their distress.

20. He

10. Nay, God is not wanting to take into his Consideration the Case of the poor Prisoners, who are confined to a dark Dungeon, and clogged with Iron Fetters and Chains.

11. Which Calamities are sent them by God, as a just Punishment for their Sins, and that they have neglected and violated his sacred Laws, in the Time of their Prosperity.

12. And this being the Condition of the Jewish Nation before their Captivity, God was pleased to humble their proud Hearts by that great Affliction; and they found that their own Power, which they trusted too much in before, would not avail for their Deliverance.

13. And therefore being destitute of all humane Assistance, they cried to God for his Divine Aid; and he, out of his gracious Goodness, was pleased to work their Deliverance from that lamentable Condition of Life they were under.

14. Bringing them out of that dark and dismal Dungeon which they were shut up in, and knocking off their Fetters from their Feet.

15. Chor. *O that Men would be sufficiently mindful of such extraordinary*

Benefits conferred by God upon them, and make a publick Declaration of such miraculous Instances of his Providence!

16. Nay, when God has determined to rescue his Servants from the Calamities of Captivity or Imprisonment, it is not the great Strength of the Place that can keep them in; for he can with Ease make the brazen Gates to fly, and the massy Bars of Iron to snap in sunder.

17. And thus does his good Providence display it self in other Cases; when foolish Men, by leading a dissolute debauched Course of Life, have injured their Constitutions, and brought themselves into some grievous or painful Disease.

18. So that thereby their Stomachs are become so weak, that they loath the most palatable and delicious Dishes of Meat, and are sick even to Death.

19. These very Persons, who have deserved so ill at God's Hands, if they put up their Petitions to God, and steadfastly rely upon him for Relief, he seldom fails to afford it them, but finds a Way to work their Recovery, when all the Power of Medicine has failed, and the Skill of Physicians has been baffled.

20. God

20. He sent his Word, and healed them : and they were saved from their destruction.

21. *Cho. O that Men would therefore praise the Lord for his goodness : and declare the Wonders that he doth for the Children of Men !*

22. That they would offer unto him the Sacrifice of Thanksgiving : and tell out his Works with gladness !

23. They that go down to the Sea in Ships : and occupy their Business in great Waters,

24. These Men see the Works of the Lord : and his Wonders in the deep.

25. For at his Word the stormy Wind riseth : which lifteth up the Waves thereof.

26. They are carried up to the Heaven, and down again to the deep : their Soul melteth away because of the trouble.

27. They reel to and fro, and stagger like a drunken Man : and are at their Wits end.

28. So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29. For he maketh the Storm to cease : so that the Waves thereof are still.

30. Then

20. God Almighty, by some invisible Means, has betreated their Constitution, and saved them from the Grave, to which (if the Divine Providence had not interposed) they were inevitably a going.

21. *Chor. O that Men would be sufficiently mindful of such extraordinary Benefits conferred by God upon them, and make a publick Declaration of such miraculous Instances of his Providence !*

22. That they would continually pay to him a hearty Thankfulness, for all his Mercies and Benefits continually reached out unto them, which is the most acceptable Sacrifice which they can offer to God, devoutly praising him, and recounting the miraculous Operations of his Providence.

23. And this the Mariners, whose Employ calls them to sail about at Sea, have frequent Opportunities of doing.

24. For these Men do very often behold many wondrous Works of God, which are not to be discovered by others ; not only many Fishes and Sea-Monsters, but the surprizing Commotions of that vast Body of Waters.

25. For whenever God pleaseth, a small quantity of Vapour arising, thickens into a Storm, which at last grows

to that Violence, as to make the Sea, which was smooth before, to be raised into mountainous Waves.

26. Those whose Hap it is to be out at Sea in Ships or Boats, in the Distress of such foul Weather, are sometimes mounted by a rising Wave as high as the Clouds, and at other Times seem to be carried down to the very Bottom of the Sea ; they being all the Time in the most terrible Fright, as having all Agonies of present Death upon them.

27. The violent Agitation of the Ship is such, that they like drunken Men, can hardly stand upon their Legs ; and, as if they were Mad, run about from Place to Place, without any certain Design, both doing and undoing the same Thing.

28. But when they find, that their Skill in Sailing and all other humane Endeavours fail them, they at last are forced to apply to God for Help, and his Goodness does not fail to afford it them.

29. And he, who reserves to himself an uncontrollable Authority over the Winds and Waters, in Answer to their Prayers, allays the boisterous Tempest, and smooths the disturbed Waves into a calm and quiet Sea.

30. Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31. *Cho. O that Men would therefore praise the Lord for his goodness : and declare the Wonders that he doeth for the Children of Men !*

32. That they would exalt him also in the Congregation of the People : and praise him in the feat of the Elders !

33. *Who turneth the Floods into a Wilderneys : and drieth up the Water-springs.*

34. A fruitful Land maketh he barren : for the wickedness of them that dwell therein.

35. Again he maketh the Wilderneys a standing Water : and Water-springs of a dry Ground.

36. And there he setteth the hungry : that they may build them a City to dwell in.

37. That they may sow their Land, and plant Vineyards : to yield them Fruits of increase.

38. He blesteth them, so that they multiply exceedingly : and suffereth not their Cattle to decrease.

39. And again when they are minished and brought low : through oppression, through any plague or trouble ;

40. *

30. This kind Dispensation of God's good Providence, spreads over their Minds with pleasing and delightful Thoughts ; especially when their Bark is safely arrived at the Port to which they designed to go, it being an extraordinary Satisfaction, then to recount their former Difficulties.

31. *Chor. O that Men would be sufficiently mindful of such extraordinary Benefits conferred by God upon them, and make a publick Declaration of such miraculous Instances of his Providence !*

32. Nor let God be praised only upon particular Occasions, and in Remembrance of some single beneficial Acts of his Providence ; but let him constantly be praised in the publick Congregation at his Temple ; and in the Meeting of the Elders of our Nation in their Publick Council.

33. For the whole Power of Nature is subject to his Jurisdiction and Command ; for he, by drying up the Springs, makes the Ground of the most fertile Meadow as bare of Grass, as the Sands of a Wilderneys.

34. And when, at any time, he has a Mind to chastise the Inhabitants of a Place for their Sins ; he, by withholding the Rain, turns the most plentiful

Country into the Barrenness of a Desert.

35. And again, when it pleases him, he, by sending gentle and fatning Rains, makes a dry sandy Country, for a Time, to be overflowed with Water, ripening the Fruits thereof with a prodigious increase, rendering it thereby more fruitful, than if fresh Springs had broke out from every Part thereof.

36. And, tho' the Inhabitants of such a Country might seem, at first View, to be under a Necessity of being starved, as being situated in the midst of such dry Sands ; yet God suffers them to build Cities there, and to provide sufficient Food for their Subsistence.

37. They manuring the Land, and planting Vineyards, by the Produce of which they are fed.

38. God in the mean time so blessing them, that their People grow very numerous, and that their Cattle receive a proportional Increase.

39. And when, for some wise Reasons of Providence, it pleases God to punish a People situate in the most happy Country, he finds Means to do it, by making them Captives or Tributaries to a Foreign Power, or by any other National [Plague, i. e.] Calamity.

40. * Though he suffer them to be evil entreated through Tyrants: and let them wander out of the way in the Wilderness;

41. Yet helpeth he the Poor out of Misery: and maketh him households like a Flock of Sheep.

42. The Righteous will consider *this* and rejoyce: and the Mouth of all Wickedness shall be stopped.

43. Whoso is Wise, will ponder these *things*: and they shall understand the loving kindness of the Lord.

40. Though he suffer a Nation to undergo great Hardships under the Oppression of unmerciful Princes, as he did the Jewish Nation in Egypt and Babylon; and make them suffer much by wandering through desert Places, as he did the Jews in going from Egypt, and from Babylon.

41. Yet he, in his good Time, delivers them from their Oppression and Wants, and makes their Families to increase and grow numerous, as a Flock of Sheep doth in a fertile Pasture.

42. This gracious Dispensation of God's Providence will be Cause of great Joy and Exultation to all good Men; and all the Objections of wicked Men, against the Justice of God's Providence, will be for ever stopped.

43. All truly wise and good Men will make a very useful Improvement upon the Consideration of these Acts of the Divine Providence; marking out the Bounty and Wisdom of God in all the Particulars of his Providential Dispensations.

* Our Translation here differs from most others. The Reason is, Dr. Coverdale took the Preposition *Gnal* to signify before, or, in the Presence of, as it doth Zech. 6. 4. The Spirits went forth from flaming *gnal* Adonai, before the Lord; which the Targum explains by *Radham coram*. So Psal. 9. 19. Let the Heathen be judged, *gnal* panecha, in thy Sight, or before thy Face. So Exod. 20. 3. Thou shalt have no other Gods, *gnal* pani, before me, or before my Face. So that if our Translation had been just literal, it had been tedious, He poured out Shame upon them in the Presence of Princes. And it refers to the mean and hard Services the Jews were forced to undergo, as well in the Babylonish as the Egyptian Bondage. And this answers better to what goes before and comes after, than any other Translation.

Lessons for the XXIIId Day of the Month throughout the Year.

January 22.	February 22.	March 22.	April 22.
Morn. Gen. 42. Matt. 20.	Morn. Deut. 1. Luk. 5.	Morn. Judg. 12. John 9.	Morn. 2 Sam. 16. Acts 19.
Even. Gen. 43. 1 Cor. 4.	Even. Deut. 2. Gal. 5.	Even. Judg. 13. 1 Tim. 6.	Even. 2 Sam. 17. 2 Pet. 1.
May 22.	June 22.	July 22.	August 22.
Morn. Ezra 1. Matt. 20.	Morn. Jos. 39. Luk. 6.	Morn. Jer. 11. John 10.	Morn. Dan. 6. Acts 20.
Even. Ezra 3. 1 Cor. 5.	Even. Job 45. Gal. 6.	Even. Jer. 12. 2 Tim. 1.	Even. Dan. 7. 2 Pet. 2.
September 22.	October 22.	November 22.	December 22.
Morn. Zech. 8. Matt. 23.	Morn. Wild. 17. Luk. 8.	Morn. Baruch 6. John 14.	Morn. Isa. 55. Acts 22.
Even. Zech. 9. 1 Cor. 7.	Even. Wild. 18. Eph. 2.	Even. Hist. of Suf. Tit. 1.	Even. Isa. 56. 1 John 2.

EVENING PRAYER.

Paratum cor meum. Psal. 108.

This Psalm is made up of two Davidical Psalms, and for that reason may be intitled, A Psalm of David. The first Verses are taken out of the 57th Psalm, and the latter part of the 60th Psalm, from the 6th Verse to the end. Whether this were done by David himself, or by some later Compiler, is not so certain.

O God, my Heart is ready, my Heart is ready : I will sing and give Praise with the best Member that I have.

2. Awake, thou Lute and Harp : I myself will awake right early.

3. I will give Thanks unto thee, O Lord, among the People : I will sing Praises unto thee among the Nations.

4. For thy Mercy is greater than the Heavens : and thy Truth reacheth unto the Clouds.

5. Set up thy self, O God, above the Heavens : and thy Glory above all the Earth.

6. That thy beloved may be delivered : let thy right Hand save them, and hear thou me.

7. God hath spoken in his Holiness : I will rejoyce therefore and divide Sichem, and mete out the Valley of Succoth.

8. Gilead is mine, and Manasses is mine : Ephraim also is the strength of my Head.

9. Juda

Paraphrase on Psal. 108.

AND now, O Lord, I have as firm and fixed an Assurance of my Deliverance, as if thou hadst actually wrought it for me ; and therefore I will sing a triumphant Hymn to thy Honour,

2. I will now rouse up my musical Faculty, which, during my Danger, has been long sleeping ; do you, my Instruments, that have so long hung useless by, awake ; I myself will raise up all my Powers, to sing the Divine Praise.

3. I will not only sing thy Praise among the Tribes of *Israel*, but likewise will display it among foreign Nations, where my Psalms shall be sung.

4. For thy Mercy and Truth are infinite in Extension, and unmeasurable, as a Line drawn from Earth, through the immense Space of the Heavens.

5. O Lord, shew thy self to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can rescue me from ; and the Glory which will accrue from such an unexpected Preservation of thy Servant, will found thy Praise all over the World.

6. That thy chosen People may be delivered from the present Calamity,

thou interposing thy Almighty Power in their Defence, which I have implored by my Prayers.

7. In Answer to this Prayer of mine, God has given this Oracular Response out of his Sanctuary, the Substance whereof is this, ' That I shall conquer and triumph over the Infidel Army which is now advancing towards us ; and the Country of the *Sichemites* shall be divided out among the Soldiers of my Victorious Army, all the great Valley of *Succoth* will be measured out into Parcels, and to be chosen by Lots among the Conquerors.

8 ' That *Gilead*, and that Part of the Tribe of *Manasses*, which is beyond *Jordan*, tho' for a Time they were subject to *Ishbosheth*, *Saul's* Son, 2 *Sam.* 2. 8, 9. yet for the future they shall be entirely under my Government ; *Ephraim*, which was under the same Detraction from me, shall hereafter be a main Support of my Kingdom ; *Judah*, the principal Tribe of all my Subjects, according to *Jacob's* Prediction, *Gen.* 48. 19. is my Lawgiver, out of which I choose my chief subordinate Magistrates and Ministers of State.

Juda is my Law-giver, Moab is my Wash-pot : over Edom I cast out my Shoe ; upon Philistia will I triumph.

Who will lead me into the strong City : and who will bring me into Edom ?

11. Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our Hosts ?

12. O help us against the Enemy : for vain is the help of Man.

13. Through God we shall do great Acts : and it is he that shall tread down our Enemies.

Dens laudum. Psal. 109.

This Psalm being full of very bitter Imprecations, as some others likewise are, it has been thought by some to have discovered too much of the Spirit of the Law, so be used now for a Form of Devotion, under the Gospel. But most of these Words which we render as Imperatives or Optatives, are only in the Hebrew, Indicative Futures, and might be rendered His Days shall be few, another shall take his Office, his Children shall be Fatherless, &c. It is intituled, A Psalm of David, and is thought to be an Inveective against Doeg, that wicked Agent of Saul, who did so much Mischief to David and his Friends, under the Countenance of that Prince ; the Holy Ghost so managing the Composition, that it should likewise have a Regard to Judas, the wicked Betrayer of our Lord, as St. Peter affirms, Acts 1. 16. For as David was a Type of our Saviour, so the Betrayer of David was likewise pre-ordained to figure out the Betrayer of Christ.

HOLD not thy Tongue, O God of my Praise : for the Mouth of the Ungodly, yea, the Mouth of the deceitful is opened upon me.

2. And they have spoke against me with false Tongues : they compassed me about also with Words of hatred, and fought against me without Cause.

3. For

9. The Moabites, after they are conquered by me, shall be reduced to a servile Condition, whom I shall make Slaves of to wash my Feet, or to do such other mean Drudgeries : And thou, O Philistia, be thou full of triumphal Acclamations, to receive me as thy Lord and Conqueror.

10. Who will attend me, in my triumphal Entry, into Rabba, that strong City of the Ammonites, 2 Sam. 12. 26. who will joyn in my Cavalcade, when I go to take Possession of Edom ?

11. Certainly, O Lord, thou hast not laid aside thy usual Protection of us ; Wilt not thou, in thy former manner, head our Armies ?

12. We beseech thee to vouchsafe us thy Assistance in all our Extremities ; for we look upon all human Aid to signify nothing, in respect of thine.

13. For whilst we are so happy as to have the Divine Assistance, we doubt not, but we shall perform noble Exploits ; 'tis his Power only, that can enable us to gain a Victory over our Enemies.

Paraphrase on Psal. 109.

I Beseech thee, O God, whom I am wont to celebrate in my Psalms, not to be silent whilst my Adversaries are so clamorous ; and when the Mouths of crafty malicious Informers are opened so wide against me.

2. For Saul giving Ear to some malicious Persons about him, they have much injured my Reputation by false Suggestions against me, they have wounded me in my most tender Part, my Honour, without any Provocation given to them by me.

3. And

3. For the love that I had unto them, lo, they take now my contrary part : but I *give my self unto Prayer.*

4. Thus have they rewarded me evil for good : and hatred for my good will.

5. Set thou an Ungodly Man to be Ruler over him : and let Satan stand at his right Hand.

6. When Sentence is given upon him, let him be condemned ; and let his Prayer be turned into Sin.

7. Let his Days be few : *and* let another take his Office.

8. Let his Children be Fatherless : and his Wife a Widow.

9. Let his Children be Vagabonds, and beg *their Bread* : let them seek it also out of desolate Places.

10. Let the Extortioner consume all that he hath : and let the Stranger spoil his labour.

11. Let there be no Man to pity him : nor to have compassion upon his Fatherless Children.

12. Let his Posterity be destroyed : *and* in the next Generation let his Name be clean put out.

13. Let the wickedness of his Fathers be had in remembrance in the sight of the Lord : and let not the Sin of his Mother be done away.

14. Let

3. And in requital for the good Offices I did them, whilst I was in Power, they join with the forwardest of the Faction to ruin me ; but I make no revengeful return upon them, I only put up my Prayer to God for his Forgiveness of them.

4. Whilst they, without any Sense of their Duty, continue to do me as much Mischief, as I have formerly done them Kindnesses.

5. But among my chiefest Adversaries there is one wicked Wretch, who remarkably distinguisheth himself in malicious Contrivances from the rest, *viz. Doeg*, let him partake of the utmost cruelty of *Saul's* Tyranny, since he is such a strenuous Promoter thereof ; and let Satan be as malicious an Informer against him, as he has been against me.

6. And indeed, I cannot but beforehand read the Fall of this abominable Mischreant, that when he shall be called before the Judgment-Seat of God, he shall be sentenced to everlasting Destruction ; and the Prayer which he had made, when he was going out of the World, shall be so far from being allowed in his Behalf for Pardon of the Sins

of his Life, that it shall be deemed a greater Aggravation of them.

7. He shall be cut off in the Prime of his Years, and the Employ, which he is engaged in, shall be conferred upon another.

8. His Children shall be exposed desolate to the World without a Father, and his Wife without an Husband.

9. His Posterity shall have no fixed Habitation, but shall rove about as Vagabonds through the World, and shall beg their Victuals in Holes and Corners, as being ashamed to be seen.

10. His Fortune shall be eat out by the Interest of Usurers ; and those that are Strangers to him, shall get into Possession of his Estate.

11. In this Want he shall not so much as be relieved by the Charity of good disposed Persons ; and his Children shall find no Compassion after he is dead.

12. His Line shall be cut off, all his Family dying Childless ; and in the next Generation, there shall not be any mention made of him.

13. Whatever Sins his Forefathers have been guilty of, shall be punished in him their accursed Offspring.

14. Let them always be before the Lord : that he may root out the memorial of them from off the Earth ;

15. And that because his Mind was not to do good : but persecuted the poor helpless Man, that he might slay him that was vexed at the Heart.

16. His delight was in Cursing, and it shall happen unto him : he loved not Blessing, therefore shall it be far from him.

17. He cloathed himself with Cursing, like as with a Raiment : and it shall come into his Bowels like Water, and like Oyl into his Bones.

18. Let it be unto him as the Cloak that he hath upon him : and as the Girdle that he is always girded withal.

19. Let it thus happen from the Lord unto mine Enemies : and to those that speak Evil against my Soul.

20. But deal thou with me, O Lord God, according unto thy Name : for sweet is thy Mercy.

21. O deliver me, for I am helpless and poor : and my Heart is wounded within me.

22. I go hence like the shadow that departeth : and am driven away as the Grasshopper.

23. My Knees are weak through fasting : my Flesh is dried up for want of fatness.

24. I

14. The Eye of God shall take notice of every Sin which he is guilty of, till he has drawn up a Charge so great against him, as will necessarily involve him in utter Ruin and Extirpation.

15. And the Reason of this is, because the righteous God will not suffer such Tyranny and Villany to go unpunished, in persecuting and killing so many harmless Priests, 1 Sam. 22. 18.

16. His false Swearing against those innocent Persons which he with so much Satisfaction put himself upon, shall at last fall with heavy Vengeance upon himself ; and he not shewing Mercy and Kindness when it was in his Power, no one shall do the like to him.

17. His Perjury, with which he is wrapp'd round as with a Garment, shall come nigher to him than his Skin ; for it shall enter into his very Bowels, and be to him like the bitter Water of Jealousie, Which causeth the Gorse, making the Belly to swell, and the Thigh to rot, Numb. 5. 22.

18. It shall stick as close as his Coat, and bind him as tight as his Girdle, never being able to evade the Punish-

ment which God shall lay upon him.

19. These shall be the fearful Calamities which shall befall my malicious Informers, particularly *Doeg*, and *Judas* that accursed Wretch the Betrayer of Christ, whom he does prefigure.

20. But I beseech thee, O Lord, to manifest those kind Indulgences to me, which the Goodness of thy Nature doth suggest, thou being always ready to succour Persons in Distress and Perplexity.

21. And indeed my Case at present is very deplorable, I am forsaken of all my Friends, 1 Sam. 25. 8. and my Grief pierceth my very Heart.

22. I am a very Shadow, nay, like the Shadow of the setting Sun, altogether as faint and vanishing ; no poor Grasshopper leaps from Place to Place oftner, than I am forced to change my Abode.

23. I have been so long in want of Necessaries, that my Knees grow weak, being hardly able to support my Body, my once plump and comely Personage, my vital Moisture being dried up, is become lean and lank.

24. I became also a Reproach unto them: they that looked upon me, shaked their Heads.

25. Help me, O Lord, my God: O save me according to thy mercy.

26. And they shall know, how that this is thy Hand: and that thou, Lord, hast done it.

27. Though they curse, yet blest thou: and let them be confounded that rise up against me; but let thy Servant rejoice.

28. Let mine Adversaries be cloathed with Shame: and let them cover themselves with their own Confusion, as with a Cloak.

29. As for me, I will give great thanks unto the Lord with my Mouth: and praise him among the multitude.

30. For he shall stand at the right Hand of the Poor: to save his Soul from unrighteous Judges.

24. I am become a Jest to my Adversaries, who, when they see me, shake their Heads, and point at me, saying, here goes *David*, half starved with the Expectation of his Crown.

25. But I beseech thee, O Lord, to afford me thy Assistance, and to interpose that miraculous Preservation of me, which I have so frequently already experienced.

26. That however incredulous they are, to believe the Operations of thy Providence, they may be convinced, that thy Almighty Power has appeared in Defence of me.

27. Tho' they curse and calumniate me, yet if thou art pleased to bestow upon me thy Blessing, I shall not value any Effect of their Malice; for whilst they shall lie under great Degrees of

Shame, I shall be advanced to a joyful and honourable Condition.

28. And Time will come, when these malicious Men, that now do me so much Mischief, shall be in a much more despicable Condition than I am now in; for when they shall have lost their Power, the Infamy of their Wickedness shall stick as close to them as their Cloaths.

29. And when God shall be pleased to deliver me from my present Troubles, I will not cease to praise God by singing of Psalms to his Honour, and praising him in the publick Congregation.

30. For God is always ready at hand, to succour innocent Persons under Oppression, and to save their Lives from those injurious Magistrates and great Men which would take them away.

MORNING PRAYER.

Dixit Dominus. Psal. 110.

That this Psalm was wrote by David, the Title does sufficiently evidence, which attributes it to him. That this Psalm has been always looked upon to be a Prophecy of the Messias, in or before our Saviour's Time, is evident, by the Question of our Saviour to the Pharisees, with relation to a Passage in this Psalm, The Lord said unto my Lord, &c. If David called him Lord, how is he his Son? which is a plain Evidence that the Jews, at that Time, explained this Psalm of the Messias. So likewise this Psalm is expounded of Christ, Heb. 1. 13. & 10. 3. And tho' some modern Jews, in despite of Christianity, have interpreted this Psalm as wrote upon Abraham, by Eleazar or Melchisedech, yet many of them allow the Subject of it to be the Messias. Tho' the Midrash upon the Psalms interprets this of Abraham, The Lord said unto my Lord, &c. yet it is added, This is likewise the Speech of God to the Messias. R. Obadiah, upon this Psalm explains the Whole of the Messias; so does R. Saadia Gaon upon Daniel. And so do two ancient Rabbins, R. Barachias and Rabbi Levi, quoted by R. Moses Ben Nachman. The whole Psalm does consist of a Speech which God the Father, the First Person of the Trinity, is introduced speaking to the Messias, the Second Person.

THE Lord said unto my Lord: Sit thou on my right Hand, until I make thine Enemies my Foot-stool.

2. The Lord shall send the Rod of thy Power out of Sion: be thou Ruler, even in the midst among thine Enemies.

3. In the Day of thy Power, shall the People offer thee Free-will Offerings with an holy Worship: the dew of thy Birth is as the Womb of the Morning.

4. The Lord sware, and will not repent: thou art a Priest for ever after the order of Melchisedech.

5. The

Paraphrase on Psal. 110.

THE Almighty God, to whom I owe an unlimited Obedience, has given out an eternal Decree, and directed himself to my Lord the Messias, whose Subject likewise I am, in these Words: 'Do thou sit with all the Ensigns of majestick Power on my right Hand, in a Dignity transcendent to that of all Creatures, even the Angelical Natures themselves, Heb. 1. 13. until I have subjugated all the Enemies of thy Spiritual Kingdom unto thee; Death, 1 Cor. 15. 25. and the Devil, Matt. 12. 29. John 14. 30. and made them, as it were, thy Footstool, to get on Horseback upon, in the Way of our Asiatick Conquerors.

2. 'The Father and Fountain of the Deity, communicating all Power to thee, shall make thy Empire to begin by Preaching first the Gospel among the Jews, Acts 1. 8. and shall from thence propagate it throughout the whole World, the most Idolatrous

'Nations, which are the most perfectly estranged from the true Worship, shall submit themselves to thy Laws.

3. 'For at the Time, when thy Power shall display it self, and the Apostolical Forces, ready for their Mission, shall march out to subdue the World to thy Scepter, Acts 3. 48. the several Nations shall readily submit themselves to thy Jurisdiction and sacred Laws: This Inauguration of thine being attended with as many Votaries and Subjects, as there are Drops of Dew in a Morning upon the Grass.

4. 'I the everlasting Father, have established it by an eternal Decree, which is equivalent to an Oath, that thou shalt not only be a King, but a Priest, and that not after the Aaronical Order, who die off, and their Places are filled again by new Successors, but after the Order of Melchisedech, who had no Successor, nor Beginning nor Ending of Days, but abideth a Priest continually, Heb. 7. 3.

5. The Lord upon thy right Hand : shall wound even Kings in the Day of his Wrath.

6. He shall judge among the Heathen ; he shall fill the places with the dead Bodies : and smite in sunder the Heads over divers Countries.

7. He shall drink of the Brook in the way : therefore shall he lift up his Head.

Confitebor tibi. Psal. III.

The Title of this Psalm is only Hallelujah : It is composed after the Method of the Letters in the Hebrew Alphabet ; two whereof are in every Verse, and three in the two last. Which Contraction in the Close, the Jews think was to reduce it to the Number of the Ten Commandments. The Psalmist here relates the general and Particular Benefits of God's Providence to the whole World, but most especially to the Jewish Nation.

I Will give Thanks unto the Lord with my whole Heart : secretly among the faithful, and in the Congregation.

2. The Works of the Lord are great : fought out of all them that have Pleasure therein.

3. His Work is worthy to be praised and had in honour : and his Righteousness endureth for ever.

4. The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5. He hath given Meat unto them that fear him : he shall ever be mindful of his Covenant.

6. He hath shewed his People the Power of his Works : that he may give them the heritage of the Heathen.

7. The

5. ' I who am God the Father, whose Divine Nature thou dost partake of, and with whose omnipotent Power thou art invested, shall make the great Princes of the World to submit to thy Authority ; and those who refuse to do it, he shall break their Kingdom in Pieces.

6. ' He shall set up a Jurisdiction among the Heathen Nations, and like a great Conqueror, who makes Devastation in the Places which he subdues, he shall subject all that oppose themselves to his Dominion.

7. ' He shall at first undergo many Troubles and Afflictions, and be put to as great Straits as a Soldier, who in his March is forced to drink at the next Stream, but at last he shall be exalted to the most transcendent Degree of Glory, *Phil. 2. 9.*

Paraphrase on Psal. III.

I Will heartily give Thanks to God, not among the common Herd of prophane People, but in a select Company of God's devout Servants.

2. The wonderful Operations of God's

good Providence, are easily discovered by those who are of a pious Disposition, and take Pleasure in the Contemplation thereof.

3. His Works are full of Admiration and Surprize to all who seriously consider them ; and all his Dispensations are a constant Series of Wisdom and Goodness.

4. The Lord has established the Passover, and other Feasts of his Church, to be a perpetual Memorial of his wonderful Deliverances of his People, *Exod. 34. 6.*

5. He has carefully provided Food for his Servants in their great Straits, for *Abraham, Jacob, &c.* with their Families, *Gen. 12. 11. &c. 42. 1.* from *Egypt* ; feeding afterwards the Jews with Manna in the Wilderness, *Exod. 16.* in pursuance of the Covenant which he made with them, *Gen. 15. 14.*

6. He demonstrated before the Heathen his omnipotent Power, in expelling the Seven Nations, and planting the *Israelites* in their stead.

P p 3 7, 8. And

7. The works of his Hands are verity and judgment: all his Commandments are true.

8. They stand fast for ever and ever: and are done in Truth and Equity.

9. He sent Redemption unto his People: he hath commanded his Covenant for ever; holy and reverend is his Name.

10. The fear of the Lord is the beginning of Wisdom: a good Understanding have all they that do thereafter; the praise of it endureth for ever.

Beatus vir. Psal. 112.

There is no other Title of this Psalm, than only A Hallelujah. It contains a Description of a pious Man, whose good Actions render him acceptable both to God and Man. The Psalm is meddled into several Dimeters or short Verses, each beginning with the Letters of the Hebrew Alphabet.

Blessed is the Man that feareth the Lord: he hath great delight in his Commandments.

2. His Seed shall be mighty upon Earth: the Generation of the faithful shall be blessed.

3. Riches and Plenteousness shall be in his House: and his Righteousness endureth for ever.

4. Unto the Godly there ariseth up light in the darkness: he is merciful, loving and righteous.

5. A

7. 8. And indeed these and all other Dispensations of God's Providence, are not only subject to no Impediment, but are exquisitely just and holy, no Passion, or Irregularity mixing in his Determination.

9. It is he that redeemed his chosen People from the Egyptian Bondage; he has given us, by the Hand of Moses, a Body of admirable Laws; making himself, by interposing his Almighty Power in our Behalf, formidable to all the World.

10. Therefore it is the most advisable Method which any wise Man can pursue, to preserve in his Mind a reverential Awe of God, and a Fear to disobey him; for the Practice of the Divine Law is the chiefest Degree of Wisdom which any one can arrive at; for this will procure him a substantial Happiness, which he can never be deprived of, either in this World, or the next.

Paraphrase on Psal. 112.

That Man is the most holy and substantially happy, who lives in a conscientious Fear of God, and in an uniform Obedience to his Commands;

for such a religious Course of Life will afford him more Pleasure and Delight, than any can be found in the most prosperous State of Sin.

2. For to live a good Life is the properest Method a Man can take, even to advance his worldly Happiness, and to make his Family flourish; for the Piety of such a Parent, seldom fails to entail a Blessing upon his Posterity, and to make them thrive in the World.

3. The good Things of this World shall flow in upon his Posterity; or in the next Life however, he shall not fail of an eternal Reward.

4. Unto such a good Man in the dark Time of Affliction, (which no Man in this World can plead a total Exemption from) God mixes with his Sufferings such gracious Allays of Spiritual Comfort, as enable him to bear them with Ease and Patience; for his kind and merciful Temper, which he has shewed to others, will invite them to improve all Opportunities of relieving his Wants; and the Reflections upon his good and righteous Life, will buoy him up under the most heavy Pressures.

5. And

5. A good Man is merciful, and lendeth : and will guide his Words with discretion.

6. For he shall never be moved : and the Righteous shall be had in everlasting remembrance.

7. He will not be afraid of any evil tidings : for his Heart standeth fast, and believeth in the Lord.

8. His Heart is established, and will not shrink : until he see his desire upon his Enemies.

9. He hath dispersed abroad, and given to the Poor : and his Righteousness remaineth for ever ; his Horn shall be exalted with Honour.

10. The Ungodly shall see it, and it shall grieve him : he shall gnash with his Teeth, and consume away ; the desire of the Ungodly shall perish.

Laudate, pueri. Psal. 113.

This Psalm is likewise intituled An Hallelujah, and is designed to set forth in several Particulars, the admirable Providence of God. It was one of the Liturgical Psalms sung at the New Moons, and Passover.

PRAISE the Lord ye Servants : O praise the Name of the Lord.

2. Blessed be the Name of the Lord : from this time forth for evermore.

3. The

5. And indeed his Charity to the Poor, and providing them with those Necessaries which they want, is so far from lessening his Estate, and impairing his worldly Happiness, that they are very much improved thereby, by his obtaining God's Blessing which is promised to these Vertues, *Psalm. 35. 25.* and by his Cautions, and circumspect Way of Conversation, he frees himself from those Inconveniences which a passionate and ungarded Speech exposes Men to.

6. Whereas other Men are exposed to the Vicissitudes of this World, and thrown down from Plenty to a forlorn Degree of Poverty ; this Man, all his Time shall maintain the Condition of Life which God has placed him in ; and after Death his Memory shall be sweet and flourishing, whilst wicked Mens Names shall perish, or shall be mentioned only with Dishonour and Infamy.

7. When the ill News of any calamitous Disaster meets him, he is not bore down by the Shock of an unforeseen Misfortune, but his Spirits are kept up by his Dependence upon a gracious God ; which Dispensations however severe, he knows are designed for his Good, and will turn to his greater Advantage, than if his own choice had had the Direction of his Fortune.

8. He being animated by the Expectation of the Divine Protection, will not make any cowardly Compliances, which are contrary to his Duty, to gain Redress from God's Misfortunes, but will wait for his Deliverance, who he is certain will, in his good time, find out Methods to secure him from his Enemies Attempts against him, better than he himself can think on.

9. And in Consideration that he has been charitable to the Poor, according to his Abilities, he shall secure himself an everlasting State of Glory in another World ; and shall obtain an honourable Reputation and comfortable Subsistence in this.

10. And when the Wicked see, that his Vertues secure him so many temporal and spiritual Advantages, they shall greatly envy his Happiness ; but all the Hopes which they entertained of attaining Prosperity and Greatness by their vicious and indirect Practices, shall not only miserably fail them, but shall bring them into wretched Poverty and Contempt.

Paraphrase on Psal. 113.

O All ye faithful Servants and Workmen of God, praise him, the Great JEHOVAH, the only true God.

2. To him be ascribed Honour and Praise to all Eternity.

3. The

3. The Lord's Name is praised : from the rising up of the Sun, unto the going down of the same.

4. The Lord is high above all Heathen ; and his Glory above the Heavens.

5. Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in Heaven and Earth ?

6. He taketh up the simple out of the dust : and lifteth the Poor out of the mire,

7. That he may set him with the Princes : even with the Princes of his People.

8. He maketh the barren Woman to keep House : and to be a joyful Mother of Children.

3. The Lord, for the many wonderful Works which he has done for his chosen People, is celebrated all over the World, from the most Eastern to the most Western Countries.

4. The most powerful Heathen Monarchs, tho' never so much advanced in Power and Dignity, fall infinitely short of his Omnipotence and Eternal Glory, who dwelleth in incomprehensible Majesty in the highest Heavens.

5. Who is to be compared to our God for his majestic Splendor ? and yet this is not half so glorious as his most Godlike Attribute, his Goodness is ; who being so infinitely exalted above all his Creatures, does in great Pi-

ty and Condescension vouchsafe to take Care of them, and relieve them in all their Wants.

6. He raises Men from a forlorn Degree of Poverty or Misery, to a glad-
some and comfortable Way of Living.

7. Nay, sometimes he raises them even to the Regal Dignity, as he did David, 1 Sam. 2. 8. making him, from being the Shepherd of a poor Flock, to be Prince of a great People.

8. He affords the Satisfaction of bearing Children to barren Women, such as Sarah and Hanneb, taking away from them the Reproach of an unfruitful Womb, to their very great Joy and Comfort.

Lessons for the XXIIId Day of the Month throughout the Year.

January 23.	February 23.	March 23.	April 23.
Morn. Gen. 44. Matt. 21.	Morn. Deut. 3. Luke 6.	Morn. Judg. 14. John 10.	Morn. 2 Sam. 18. Acts 20.
Even. Gen. 45. 1 Cor. 5.	Even. Deut. 4. Gal. 6.	Even. Judg. 15. 2 Tim. 1.	Even. 2 Sam. 17. 2 Pet. 2.
May 23.	June 23.	July 23.	August 23.
Morn. Ezra 4. Matt. 21.	Morn. Job 21. Luke 7.	Morn. Jer. 13. John 11.	Morn. Dan. 8. Acts 21.
Even. Ezra 5. 1 Cor. 6.	Even. Job 42. Eph. 1.	Even. Jer. 14. 2 Tim. 2.	Even. Dan. 9. 2 Pet. 3.
September 23.	October 23.	November 19.	December 23.
Morn. Zach. 10. Matt. 24.	Morn. Wils. 19. Luke 9.	Morn. Bel. & Dr. John 15.	Morn. Isa. 57. Acts 23.
Even. Zach. 11. 1 Cor. 8.	Even. Eccles. 1. Eph. 3.	Even. Isa. 1. Tit. 1. 2. 3.	Even. Isa. 58. 1 John 3.

EVENING PRAYER.

In exitu Israel. Psal. 114.

This Psalm is a short Historical Relation of the Exit of the Children of Israel out of Egypt, and their Passage into Canaan, expressed in poetical Figures, with a most charming Elegance.

When Israel came out of Egypt : and the House of Jacob from among the strange People,

2. Juda was his Sanctuary : and Israel his Dominion.

3. The Sea saw that and fled : Jordan was driven back.

4. The Mountains skipped like Rams : and the little Hills like young Sheep.

5. What aileth thee, O thou Sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6. Ye Mountains, that ye skipped like Rams : and ye little Hills like young Sheep ?

7. Tremble thou Earth at the presence of the Lord : at the presence of the God of Jacob.

8. Who turned the hard Rock into a standing Water : and the Flint-stone into a springing Well.

Non

Paraphrase on Psal. 114.

When the Jewish Nation returned from Egypt, where they long lived as Sojourners among a Foreign People, who exercised them with a very harsh and barbarous Slavery.

2. God Almighty was pleased to own this People as his only Church, and to exercise a Theocracy over them, he himself being their King and Governor.

3. The Sea itself was sensible of this Divine and omnipotent Government, and was forced to retire on both Sides, leaving the Channel bare for the *Israelites* to pass over, *Exod. 14. 21.* and *Jordan* was driven back to his Fountain Head, *Jos. 3. 15.*

4. *Sinai* and *Horeb* were forced to own the same Almighty Authority, and tho' they were great and massy Mountains, and seemed to be composed to an eternal Settledness and Gravity, yet at his Presence they danced about with a

Levity like that of Kids and Lambs; *Exod. 19. 18.*

5. What was the Matter with thee, O Sea, that thou didst retire on both Sides, and leave thy Channel bare? And what was the Matter with thee, O *Jordan*, that thou wast driven back to thy Fountains-head.

6. What was the Matter, O *Sinai* and *Horeb*, that you laid aside your Settledness and Gravity, and danced about with a Levity like that of Kids and Lambs?

7. Well! It is no Wonder that a Mountain, or two should tremble at God's Presence; for the whole Earth must do so, whenever the great God of *Israel* pleases.

8. For the whole Power of Nature is subject to his Command, of which he gave sufficient Instances, when he smote the Rocks of *Meribah* and *Rephidim*, and made those stinty Hills to flow with a mighty Stream, *Exod. 28.*

8. *Numb. 20. 11.*

Non nobis, Domine. Psal. 115.

This Psalm is by the Septuagint and vulgar Latin joyned unto the former, but the Hebrew and Chaldee make it a distinct Psalm. There being no Author mentioned in the Title, the Jews are very much divided in their Opinions concerning who it was wrote by. Some attribute it to Moses when he was in the Red Sea, some to David, some to Mordecai and Hester, some to the Three Children in the Furnace. It contains an Exhortation to trust in God for Assistance, and not to rely either upon Heathen Idols, or Mens own Designs.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving Mercy, and for thy Truths sake.

2. Wherefore shall the Heathen say: Where is now their God?

3. As for our God, he is in Heaven: he hath done whatsoever pleased him.

4. Their Idols are Silver and Gold: even the Work of Mens Hands.

5. They have Mouths and speak not: Eyes have they and see not.

6. They have Ears and hear not: Noses have they and smell not.

7. They have Hands and handle not, Feet have they and walk not: neither speak they through their Throat.

8. They that make them are like unto them: and so are all such as put their trust in them.

9. But thou House of Israel, trust thou in the Lord: he is their succour and defence.

10. Ye

Paraphrase on Psal. 115.

O Lord, we do not ascribe any of the good Success in our publick Undertakings, which thou hast been pleased to afford us, to any Prowess of our own in effecting it, or any Merit in deserving it; there being no other Motive to excite thee to it, but only thy own Goodness, and thy Firmness to thy Covenant made with us; which, however we by our Sins have over and over again voided.

2. And what Reason, I pray now, have the Heathen Idolaters to upbraid us with our Unsuccessfulness in worshipping the true God, since they now have of late so little Cause to brag of their Attempts upon us?

3. Our God, indeed, is not to be seen with mortal Eyes, and to be handled and carried about as their Idols are; but he has a glorious Seat in the highest Heaven, and from thence he gives out Orders for the Government of the whole World, which he disposes of at his Pleasure.

4. Theirs are foolish senseless Gods made of Silver and Gold, and formed by the Hand of a mean Artificer.

5. They are made indeed with Mouths, but which are indeed of no manner of Use, nor being able to speak a Word; they have Eyes which afford no more Sight, than those of a Man who is stark Blind.

6. Their Ears are not capable of admitting the Sensation of Sounds; and they have Noses which cannot smell any Thing, whether pleasant or ungrateful, that is brought to them.

7. Their Hands are not endowed with any Motion or Sense of Feeling; nor can their Feet carry them one Step from the Place where they are set; and their Mouths likewise are so far from uttering any articulate Voice, that they cannot of themselves make the least Noise.

8. Both they that make them for Gods, and they that worship them for such, are altogether as Stupid and Blockish, as these Idols themselves.

9. But whilst these senseless Heathens worship these foolish Gods; do thou, O Jewish Nation, who hast the Happiness to worship the true and eternal God, do thou put thy Trust only in him for thy Defence.

10. And

10. Ye House of Aaron, put your trust in the Lord : he *is* their helper and defender.

11. Ye that fear the Lord, put your trust in the Lord : he *is* their helper and defender.

12. The Lord hath been mindful of us, and he shall bleſs *us* : even he shall bleſs the Houſe of Iſrael, he shall bleſs the Houſe of Aaron.

13. He shall bleſs them that fear the Lord : *both* ſmall and great.

14. The Lord ſhall increaſe you more and more : you and your Children.

15. *Ye are* the bleſſed of the Lord : who made Heaven and Earth.

16. All the whole Heavens *are* the Lords : the Earth hath he given to the Children of Men.

17. The dead praife not *thee*, O Lord : neither all they that go down into ſilence.

18. But we will praife the Lord : from this time forth for evermore. Praiſe the Lord.

10. And you, O ye Sacred Prieſts, the Lineage of *Aaron*, who have the Honour of officiating in his Divine Service, and therefore have particular Obligations to reverence him, do you always retain an intire Confidence in his Protection, tho' under the moſt preſſing Difficulties.

11. The like Duty is required from every one of you who are God's choſen People and Servants ; for if you place a hearty Confidence in him, he will never fail in any Extremity, to *afford you Deliverance*.

12. For he is always ſenſible of the Difficulties which we may at any Time lie under, and is ready, when it is proper, to *afford us Deliverance* : he will *afford Deliverance* to the Jewiſh Nation, and to her Sacred Prieſts.

13. He will *afford Deliverance* to his choſen People, to Men, Women, and Children, of every State and Condition.

14. Nay, he ſhall not on'y preſerve you, but make you a very flouriſhing People, cauſing you to increaſe to a wonderful Degree above other Nations,

and to be crouded with numerous Inhabitants, and a mighty Stock of Children.

15. And indeed what Bleſſings can you not expect, who are the particular Favourites of the great God of Heaven and Earth ?

16. Our great God has made the Heaven to be his Palace in which he keeps his Royal Reſidence ; and the Earth he has given for the Uſe of Mankind, for their Suſtenance and Support, the more comfortably to pay him a religious Worſhip here.

17. And therefore it is a Duty incumbent upon all Mortals, to pay him a religious Worſhip in his publick Service, as long as they ſtay in this World, before they go into the obſcure State of the other, when they cannot partake in it.

18. But we all of us take up a joynt Reſolution of praizing God in the publick Aſſemblies, as long as we live, and we truſt that our Poſterity after us ſhall do the ſame, throughout all ſucceſſive Ages.

MORNING PRAYER.

Dilexi quoniam. Psal. 116.

This Psalm having no Title, makes it uncertain who was the Author, and what is the Occasion of the Writing thereof; some attribute it to David after the Absalomian Rebellion; others to him at the bringing of the Ark to Mount Sion; but it is most probable it was wrote by Esdras at the Return from the Captivity; which Opinion is favoured by some Chaldaick Expressions which occur therein. And the whole Nation of the Jews are represented in the Name of a single Person.

I Am well pleased: that the Lord hath heard the Voice of my Prayer.

2. That he hath inclined his Ear unto me: therefore will I call upon him as long as I live.

3. The Snares of Death compassed me round about: and the pains of Hell gat hold upon me.

4. I shall find trouble and heavinefs, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my Soul.

5. Gracious is the Lord, and Righteous: yea, our God is merciful.

6. The Lord preserveth the simple: I was in misery, and he helped me.

7. Turn again then unto thy rest, O my Soul: for the Lord hath rewarded thee.

8. And why? thou hast delivered my Soul from Death: mine Eyes from Tears, and my Feet from falling.

9. I will walk before the Lord: in the Land of the Living.

10. I

Paraphrase on Psal. 116.

IT has been a wonderful Satisfaction to me, that it has pleased my gracious God to hear the Prayers I have made to him under my great Affliction.

2. That he has bowed down from his heavenly Throne, to lend an Ear to my humble Suit; for which unmerited Favour I will pay my bounden Thanks to him, as long as I shall continue in this World.

3. The Snares of Death had intangled me, and all the Agonies of a dying Man were upon me.

4. And though I was long under the greatest Vexation and Trouble, I sought no Relief, but by addressing my self to God in devout Prayer, beseeching him to spare my Life.

5. And then I experienced the Lord to be a gracious, a just, and a merciful God.

6. For he never fails to preserve the

good Man, who does not make use of any crafty Arts for his Deliverance, but trusteth only in God for it; for he was pleased to remove my Afflictions from me, when I was destitute of any humane Aid.

7. Therefore, O my Soul, be not thou any longer disquieted, nor be thou anxious about thy future Prosperity; for God, who has lately wrought so great a Deliverance for thee, will not fail to take all fitting Care of thee.

8. Because thou hast rescued my Life from a mortal Distemper; thou hast asswaged my Grief, which made mine Eyes run down with Water; thou hast strengthened my Legs, which, through Weakness, were not able to support me and keep me up.

9. And now I find I shall not die of my most dangerous Distemper, but am like to continue, to promote the Glory of God, in this Life.

10. I

10. I believed, and therefore will I speak, but I was fore troubled : I said in my haste, All Men are Liars.

11. What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12. I will receive the Cup of Salvation : and call upon the Name of the Lord.

13. I will pay my Vows now in the presence of all his People : right dear in the sight of the Lord is the death of his Saints.

14. Behold, O Lord, how that I am thy Servant : I am thy Servant, and the Son of thine Hand-maid, thou hast broken my Bonds in sunder.

15. I will offer to thee the Sacrifice of Thanksgiving : and will call upon the Name of the Lord.

16. I will pay my Vows unto the Lord in the sight of all his People : in the Courts of the Lord's House, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

This Psalm is a Prophetical Exultation, upon the Call of the Gentiles.

O Praise the Lord, all ye Heathen : praise him, all ye Nations.

2. For his merciful kindness is ever more and more towards us : and the Truth of the Lord endureth for ever. Praise the Lord.
Confitemini

10. I firmly believed, being under my most pressing Calamities (and I am not ashamed to own it) that God would, in his good Time, work my Deliverance ; tho' in the Warmth of my Passion, I could not but tax every one in the World besides of Insincerity.

11. How shall I be able to return sufficient Thanks to my gracious God, for such an unparallel'd Benefit, which he has been pleas'd lately to confer upon me, in bringing me to my native Country ?

12. I will offer up an Eucharistical Sacrifice to his Honour, and in solemn Manner drink of the sacred Cup, as is usual in those Offerings, and will put up my devout Prayers to beg his further Assistance towards me.

13. I will, in the solemn Congregation, testify my Gratitude to God, that I may incline them all to follow my Example ; in taking notice that the Lives of good Men are so dear to God, that he will not suffer them to be destroyed by their Enemies.

14. O Lord, by this great Deliverance which thou hast vouchsafed me, thou

hast entirely made me thine for ever, as if I had been as it were a Slave born in thy House, by knocking off the Chains which were upon my Legs in my late deplorable State of Captivity.

15. I will offer up a thankful Sacrifice to his Honour, and will put up my devout Prayers to beg his further Assistance towards me.

16. I will offer up the eucharistical Sacrifice which I vowed to him, in the solemn Congregation ; in the Courts of the Temple where they are used to be offered, in the City of Jerusalem. Blessed be the Name of the Lord.

Paraphrase on Psal. 117.

O All ye heathen Nations, join with us in praising the only true God !

2. For the Promises of God are more and more fulfilled beyond our Expectation ; for it was a very great Favour that so great a Nation as that of the Jews should be raised from the Loins of Abraham ; but that the Gentile World should be grafted in upon his Stock, is still a larger and more surprizing Blessing. For which we are obliged for ever to praise the Lord.

Paraphrase

Confitemini Domino. Psal. 118.

This Psalm, tho' it bears no Title, is generally by Ancients and Moderns, attributed to David. And it was probably an Inauguration Hymn after he was recognized King of all Israel and Judah. It is wrote in the dialogical Form, in which there are several Interlocutors, viz. David, the People, and the Priests. The Psalm seems to have been sung in these Parts, in a publick Procession to the Tabernacle, up Mount Zion. That there are some propheticall Expressions therein which relate to the Messias, not only the Writers of the New Testament, Matt. 21. 42. Acts 4. 11. but many of the ancient Rabbies affirm, as St. Jerom says.

David.] **O** Give Thanks unto the Lord, for he is gracious : because his Mercy endureth for ever.

2. Let Israel now confess, that he is gracious : and that his Mercy endureth for ever.

3. Let the House of Aaron now confess : that his Mercy endureth for ever.

4. Yea, let them now that fear the Lord, confess : that his Mercy endureth for ever.

5. I called upon the Lord in Trouble : and the Lord heard me at large.

6. The Lord is on my side : I will not fear what Man doeth unto me.

7. The Lord taketh my part with them that help me : therefore shall I see my desire upon mine Enemies.

8. It is better to trust in the Lord : than to put any confidence in Man.

9. It is better to trust in the Lord : than to put any confidence in Princes.

10. All

Paraphrase on Psal. 118.

David.] **P**ay your bounden Thanks to the great God for a constant Series of his Favours continued to us : For his Kindness to us is so settled, as not to be abated by any Time.

2. Let all the Tribes of Israel now gathered together in this Religious Assembly, make their publick Acknowledgment of God's great Mercy in establishing Peace and Quiet in this Nation, and putting an End to all Contentions about the Crown ; for God's Kindness to us is so settled, as not to be abated by any Time.

3. Let the same Acknowledgment be made by the Priests in this solemn Procession, That God's Kindness to us is so settled, as not to be abated by any Time.

4. Let the Profelytes, and all other devout Worshippers of God make the like Acknowledgment of the Goodness of God, and that his Kindness to us is so settled, as not to be abated by any Time.

5. After my many Afflictions which I sustained under Saul's Reign, and the

many Troubles I have been exposed to since my Advancement to the Crown of Judah ; God has been pleased to grant my Petitions in as ample a manner as my Heart could have desired.

6. And since I have such sufficient Evidence to believe that God takes my Part, I shall not for the future be afraid of the Combinations of the whole World against me.

7. And since God has been pleased to support my few Friends who stood true to my Interest ; I do not doubt but my Enemies will run away as fast from me, as Saul's Troops did from my handful of Men.

8. I have, by my own Experience, found it to be an undoubted Maxim, that 'tis a much wiser Course to depend upon the Favour and Blessing of God, for the Event of any Enterprize, than upon any humane Assistance how great soever.

9. Nay, 'tis much more prudent to rely upon God's Succors, than the Alliances of the most potent Princes.

10. All Nations compassed me round about : *but in the Name of the Lord will I destroy them.*

11. They kept me in on every side, they kept me in, I say, on every side : *but in the Name of the Lord will I destroy them.*

12. They came about me like Bees, and are extinct even as the Fire among Thorns : *for in the Name of the Lord will I destroy them.*

13. Thou hast thrust fore at me, that I might fall : *but the Lord was my help.*

14. The Lord is my Strength and my Song : and is become my Salvation.

15. The Voice of Joy and Health is in the dwellings of the Righteous : the right Hand of the Lord bringeth mighty things to pass.

16. The right Hand of the Lord hath the pre-eminence : the right Hand of the Lord bringeth mighty things to pass.

17. I shall not die, but live : and declare the Works of the Lord.

18. The Lord hath chastened and corrected me : *but he hath not given me over unto death.*

19. Open me the Gates of Righteousness : that I may go into them, and give Thanks unto the Lord.

20. Per-

10. A Multitude of Nations did league together with the Philistines against me, 2 Sam. 5. 17. *but being assisted by the Power of God, I made no Difficulty of overcoming them.*

11. When the associate Arms of the Philistines on one Side, and the Syrians and Ammonites on the other, quite encircled me ; *I being assisted by the Power of God, made no Difficulty of overcoming them.*

12. No swarm of Bees ever came thicker about me, than these joynt Forces of my Adversaries, and though they bounced and cracked like a Fire of Thorns, yet they were as soon extinguished too : *For being assisted by the Power of God, I made no Difficulty of overcoming them.*

13. For you, O my Enemies, made all the vigorous Attack, you were able, to Dethrone me from my Royal Dignity ; *but the Lord was my Assister, who was a better Defence than any other Ally.*

14. The Lord is my Support ; the Praise of my Deliverance is owing to him alone, it is he only that has preserved me.

15. All good Mens Families are full

of Joy and Satisfaction, for the Successes and Deliverances thou hast been pleased to afford me ; all ascribing it to the working of God's Almighty Power, in settling me after so many Struggles and Difficulties in the Kingdom of Judah and Israel.

16. For the Power of God can surmount all Force and Oppolition ; the Power of God brings to pass the greatest and most surprizing Events.

17. I find that now my Troubles and Persecutions, which endangered my Life, are passed and gone, but my Enemies Attempts being defeated, I shall live to commemorate God's unparalleled Goodness to me.

18. Who made all my Afflictions to be only a gentle Correction to me ; but did not lay his Rod so severely upon me as to take away my Life.

19. And now we are advanced in our Procession, to the Castle of Mount Zion ; open to me those sacred Gates, you that are Levites entrusted with being Porters thereof ; that I may go through them, and offer Sacrifices in the Courts of the Tabernacle of the great God, and pay my bounden Thanks for his great Favours to me.

20. Per-

* Levites, Porters of the
Castle of Mount Sion.

20. * Porters.] This is the Gate of the
Lord : the Righteous shall enter into it.

21. David.] I will thank thee, for thou hast heard me : and
art become my Salvation.

22. The same Stone *which* the Builders refused : is become the
Head-stone in the corner.

23. People.] This is the Lord's doing : and it *is* marvellous in
our Eyes.

24. This *is* the Day *which* the Lord hath made : we will re-
joyce and be glad in it.

25. Help me now, O Lord : O Lord, send us now Prosperity.

26. Priest.] Blessed *be* he that cometh in the Name of the Lord : we
have wished you good luck, ye that are of the House of the Lord.

27. God *is* the Lord who hath shewed us Light : bind the Sacri-
fice with Cords, yea, *even* unto the horns of the Altar.

28. David.] Thou *art* my God, and I will thank thee : *thou*
art my God, and I will praise thee.

29. O give Thanks unto the Lord, for *he is* gracious : and his
Mercy *endureth* for ever.

20. Porters.] Whoever makes this de-
mand ought to know that this is the
Gate which belongs to the great JE-
HOVAH ; and none but good and holy
Men ought to enter in there. *Sung in*
Passage through the Gate.

21. David.] And now being entered
into the Courts of thy Tabernacles, I
pay thee, O my gracious God, my most
humble Thanks, for so favourably hear-
ing my Prayers which I put up to thee,
under my most grievous Afflictions in
Saul's Reign ; thou having now been
pleased not only to deliver me from
my dangerous Condition, but to ad-
vance me to the Royal Dignity.

22. And in this I am like a great
Stone, whom the Builders long ne-
glected as an useless Thing, but were at
last forced to make use of it for a Cor-
ner-stone, and main Support of the
Building. And herein I find my self to
be a Type of the Messias, whom the
Jews in his Time shall unworthily
treat, but shall afterwards be exalted to
the greatest Honour.

23. People.] This is a singular and
unusual Effect of God's Providences,
and which fills all, who consider it,
with Wonder and Astonishment.

24. This is a Day, which the Lord
hath, in a peculiar Manner, made, (*i e*)
ordered to be kept holy, *Exod.* 34. 22.
Deut. 5. 15. in memory of the Esta-
blishment of the Judaical Monarchy ;
and we will exercise our selves in the

Acts of a pious Joy, suitable to so great
a Festival.

25. Beseeching thee to be favourable
to our King and Government, and that
we may be happy under his Reign,
which affords us such promising Expec-
tations in the Beginning of it.

26. Priests.] We the Priests of the
most high God, whose Office it is to
attend about the Sacrifices of his Taber-
nacle, we bless you religious People,
who come hither with devout Affec-
tions, in the Name of God ; we the
Domesticks of the great JEHOVAH, im-
plore a Blessing upon you, from the
God whom we have the Honour im-
mediately to wait upon.

27. It is our only true God, who has
procured us this bright State of Joy and
Tranquillity, and therefore in Token of
our Gratitude, we are ready to offer up
our Sacrifice to his Honour ; come make
haste with the Victim which is to be of-
fered, and tye it up to the Horns of
the Altar.

28. David.] Thou hast been always
to me a kind and a gracious God, for
which I ought to pay thee the greatest
Thanks which my Heart can conceive,
or my Tongue can express.

29. O all ye Nation of the Jews, pay
your bounden Thanks to the great God,
for a constant Series of his Favours con-
tinued to us ; *For his Kindness to us is so*
settled, as not to be abated by any Time.

Lessons

Lessons for the XXIVth Day of the Month throughout the Year.

January 24.	February 24.	March 24.	April 24.
Morn. Gen. 46. Matt. 22.	Morn. Wild. 19. Luke 7.	Morn. Judg. 16. John 11.	Morn. 2 Sam. 20. Acts 21.
Even. Gen. 47. 1 Cor. 6.	Even. Eccus. 1. Eph. 1.	Even. Judg. 17. 2 Tim. 2.	Even. 2 Sam. 21. 2 Pet. 3.
May 24.	June 24.	July 24.	August 24.
Morn. Ezra 6. Matt. 22.	Morn. Mal. 3. Matt. 3.	Morn. Jer. 15. John 12.	Morn. Eccus. 24. Acts 22.
Even. Ezra 7. 1 Cor. 7.	Even. Mal. 4. Matt. 14 to v. 13.	Even. Jer. 16. 2 Tim. 3.	Even. Eccus. 29. 1 John 1.
September 24.	October 24.	November 24.	December 24.
Morn. Zech. 12. Matt. 25.	Morn. Eccus. 2. Luk. 10.	Morn. Isaiah 2. John 16.	Morn. Isa. 59. Acts 24.
Even. Zech. 13. 1 Cor. 9.	Even. Eccus. 3. Eph. 4.	Even. Isaiah 3. Philem.	Even. Isa. 60. 1 Joh. 4.

EVENING PRAYER.

Aleph. *Beati immaculati.* Psal. 119.

This Psalm is generally thought to be composed by David; and if so, it must be some Time of his Life when he was pretty much at leisure, to write so long, and so operose a Composition. For this Psalm consists of 22 Octosticks, or Staves of eight Verses, beginning with the first Letter of the Hebrew Alphabet, and ending at the last. All the Verses of each single Staff begin with the same Letter from whence it is denominatcd. So that the first eight Verses begin with Aleph A, the next with Beth B, Gimel G, &c. It is further remarkable, that in every one of these Verses, the Number of which amounts to 176, there is some Word or other which signifies the Law of God, excepting only the second Verse of Ain, or Feci Judicium & Justitiam. There are ten Words which are used to this Purpose, promiscuously, in this Composition. 1. Torah, or Law; 2. Derek, or Way; 3. Gneduth, Testimony; 4. Pekudim, Commandments; 5. Mitzevoth, Precepts; 6. Imra, Word; 7. Mishphatim, Judgments; 8. Zedek, Righteousness; 9. Chukkim, Statutes; 10. Emunah, Truth. The Psalm contains a Number of very excellent pious Reflections and Rules, without any great connexion or dependence on each other; which was the Reason probably they were wrote in this Acrostical Method, that the initial Letters might be a Help to the Memory of those, who were to learn it in the Original.

Blessed are those that are undefiled in the way: and walk in the Law of the Lord.

2. Blessed are they that keep his Testimonies: and seek him with their whole Heart.

3. For they who do no wickedness: walk in his ways.

4. Thou

Paraphrase on Psal. 119.

Aleph. *Beati immaculati.*

Those Persons who propose to themselves to arrive at as much Happiness as their Nature is capable of, ought with Diligence and Circumspection to square their Lives according as the Law of God directs.

2. In the next Place, they ought to take care, that they be diligent in the publick Worship of God, and in their private and most earnest Worship of him.

3. And lastly, that they be not guilty of any known Sin, but that they do their Duty in every Thing, which Religion obliges them to.

Qq

4. Thou

4. Thou hast charged : that we shall diligently keep thy Commandments.

5. O that my ways were made so direct : that I might keep thy Statutes !

6. So shall I not be confounded : while I have respect unto all thy Commandments.

7. I will thank thee with an unfeigned Heart : when I shall have learned the Judgments of thy Righteousness.

8. I will keep thy Ceremonies : O forsake me not utterly.

Beth. *In quo corrigit.*

WHerewithal shall a young Man cleanse his way : *even* by ruling himself after thy Word ?

2. With my whole Heart have I sought thee : O let me not go wrong out of thy Commandments.

3. Thy Words have I hid within my Heart : that I should not sin against thee.

4. Blessed art thou, O Lord : O teach me thy Statutes.

5. With my Lips have I been telling : of all the Judgments of thy Mouth.

6. I have had as great delight in the way of thy Testimonies : as in all manner of Riches.

7. I

4. Thou hast given us in Charge, that we should with all Diligence and Watchfulness observe thy sacred Laws.

5. Therefore I beseech thee, O gracious Lord, to afford me such a Portion of thy Grace, that I may be enabled to fulfil them.

6. Whilst I religiously observe thy Laws I shall have nothing either within my own Mind, or without, to reproach me.

7. When I am well instructed in thy Laws I shall be better qualified to offer up my Devotion to God ; they affording the best Information to discharge this Duty aright.

8. Since I have a fixed Resolution of uniformly observing thy Commandments, I have no Doubt that thou wilt utterly forsake me ; but wilt deliver me from any Calamity which lies hard upon me, in thy good Time.

Beth. *In quo corrigit ?*

DOth any young Man, that is under the Power of untameable Appetites and Passions, want a Method to teach him how to live a pure and unblameable Life ? Let him rule his Acti-

ons according to the Prescripts of thy Word.

2. My Heart is fully bent and resolved to depend upon thee, and to praise and honour thee ; therefore I beseech thee that I may not make any Miscarriage in any considerable Point of my Duty.

3. I have treasured up thy sacred Word in my Heart, to be an Antidote against any Temptation which may assault me.

4. O Lord, I do not fail to praise and glorify thy holy Name ; but that I may do it to better purpose, I beseech thee to afford me a clearer Insight into thy holy Word, than I have yet attained to.

5. Nay, I have not only meditated upon thy Law, but I take all fit Opportunities of declaring it in my Conversation, and informing others concerning it.

6. Nay further, I take more Pleasure and Satisfaction in contemplating and discoursing upon these Divine Sanctions, than in Riches or Honour, or any other Pleasure which this World affords.

7. Th

7. I will talk of thy Commandments : and have respect unto thy ways.

8. My delight shall be in thy Statutes : and I will not forget thy Word.

Gimel. *Retribue servo tuo.*

O Do well unto thy Servant : *that* I may live and keep thy Word.

2. Open thou mine Eyes : *that* I may see the wondrous things of thy Law.

3. I *am* a stranger upon Earth : O hide not thy Commandments from me.

4. My Soul breaketh out for the very fervent desire : *that it hath* always unto thy Judgments.

5. Thou hast rebuked the Proud : and cursed are they *that* do err from thy Commandments.

6. O turn from me Shame and Rebuke : for I have kept thy Testimonies.

7. Princes also did sit *and* speak against me : but thy Servant is occupied in thy Statutes.

8. For thy Testimonies *are* my Delight : and my Counsellors.

Daleth.

7. Thy Commandments shall be my Lesson which I shall be continually saying over and over, and my Thoughts shall always be intent upon them.

8. Nor do I think it to be a grievous Exercise to me to study thy holy Law, but delight my self in it ; and by going through so constant and so pleasant a Task, it will fix the Doctrine of thy revealed Will so perfectly in my Heart, that I shall never forget it.

Gimel. *Retribue servo tuo.*

IF I were to offer up a Petition to thee, in which thou mightest exert thy Bounty to me in the greatest Extent, it should not be for long Life, or any of the ordinary Satisfaction thereof ; but for thy Grace, that I might live such a Life as thy Law doth direct.

2. And if I may be so bold to put in for a second Favour, I beg of thee to enlighten my Understanding, that I may have a clear Notice of the many Excellencies which are couched in thy written Word, which are so beneficial to me, for my understanding the Perfections of thy Nature, and for the Discharge of my Duty.

3. I take as little Satisfaction in all earthly Enjoyments, as if I was a per-

fect Sojourner in this World, and which I look upon no more mine, than the Inn I am for a Night to lodge in ; therefore, I beseech thee, do not deprive me of the Comfort I receive, in meditating upon thy Law, which is the only solid Pleasure I am possessed of.

4. My Soul breaks out into passionate Expressions, to denote the great and languishing Desire and Love it hath for thy Commandments.

5. As good Men, who diligently observe thy Laws, have thy Blessing continually attending them, so wicked Men, who transgress thy Commandments, are under thy heavy Punishment and thy Curse.

6. Let thy Indignation rather fall upon these wicked Rebels to thy Authority ; but exempt thy Servant from these Penalties, who am, to the utmost of my Power, a diligent Observer of thy Law.

7, 8. Princes and great Men made a Mock of me, for my Religion and Devotion, in their ungodly Meetings ; but notwithstanding this, I continue to meditate upon thy Law, which is my most refreshing Comfort.

Daleth. *Adhæsi pavimento.*

MY Soul cleaveth to the Dust : O quicken thou me according to thy Word.

2. I have knowledged my ways, and thou heardest me : O teach me thy Statutes.

3. Make me to understand the way of thy Commandments : and so shall I talk of thy wondrous works.

4. My Soul melteth away for *very* heaviness : comfort thou me according unto thy Word.

5. Take from me the way of Lying : and cause thou me to make much of thy Law.

6. I have chosen the way of Truth : and thy Judgments have I laid *before me*.

7. I have stuck unto thy Testimonies : O Lord, confound me not.

8. I will run the way of thy Commandments : when thou hast set my Heart at liberty.

MORNING PRAYER.

He. *Legem pone.*

Teach me, O Lord, the way of thy Statutes : and I shall keep it *unto* the end.

2. Give me Understanding, and I shall keep thy Law : yea, I shall keep it with *my* whole Heart.

3. Make

Daleth. *Adhæsi pavimento.*

MY Life is sunk into the Grave ; O do thou revive me by the Precepts of thy Word, which will be a *new* Life and Soul to me.

2. I laid before thee all the Miscarriages of my Life, begging of thee Forgiveness for them, which thou wast graciously pleased to afford me ; do thou therefore, O Lord, rightly inform my Mind in thy Law, that I may not make any Mistakes in my Duty hereafter.

3. Give me a full Understanding of all the admirable Rules and Methods which the Law prescribes, and this will afford me a constant Subject of Meditation to exercise my Thoughts upon.

4. My Soul is grown faint and languishing under the Sense of so many Sins ; but the gracious Promises which thy holy Word affords, is the best Cordial to strengthen and revive me.

5. I beseech thee not to suffer in me any fraudulent or deceitful Word or Action ; but make me to esteem thy Law above the richest Present which thou canst make me.

6. I have made a holy and virtuous Life my Choice, making thy Commandments the Rule to govern all my Actions by.

7. I have constantly adhered to the Observation of thy Laws, whatever Difficulties and Dangers sometimes might seem to deter me from my Duty ; therefore let me not be disappointed in my Expectation of my Deliverance from thee.

8. I will not go any ordinary Pace, but will make haste and run in the Course of thy Commandments, when thou shalt be pleased to set my Mind free from the Troubles which at present encompass me.

He. *Legem pone.*

O Gracious Lord, instruct me fully in the Knowledge of thy Laws ; and then I shall be enabled to keep them as long as I live.

2. Give me a sufficient Insight into those sacred Precepts, and then I shall be qualified to keep intirely every Part thereof.

3. Make me to go in the Path of thy Commandments : for therein is my desire.

4. Incline my Heart unto thy Testimonies : and not to Covetousness.

5. O turn away mine Eyes, lest they behold vanity : and quicken thou me in thy way.

6. O stablish thy Word in thy Servant : that I may fear thee.

7. Take away the rebuke that I am afraid of : for thy Judgments are good.

8. Behold, my delight is in thy Commandments : O quicken me in thy Righteousness.

Vau. *Et veniat super me.*

LET thy loving Mercy come also unto me, O Lord : even thy Salvation, according unto thy Word.

2. So shall I make answer unto my Blasphemers : for my trust is in thy Word.

3. O take not the Word of thy Truth utterly out of my Mouth : for my hope is in thy Judgments.

4. So shall I alway keep thy Law : yea, for ever and ever.

5. And I will walk at liberty : for I seek thy Commandments.

6. I will

3. Do thou direct my Steps, and teach me to go in the Paths which thy holy Commandments have chalked out ; for that is the most delightful Employ which I can be exercised in.

4. And if my Heart yet have not a sufficient Bent to thy Precepts, do thou incline it more and more to a Love of them ; and let me not be moved from any Point of my Duty by any Temporal Considerations.

5. Let not my Eyes be inclined to Vanity, nor be delighted with any impure Objects ; but on the contrary, let thy holy Word enliven and inflame my Affections, that they may be wholly bent towards thee.

6. Grant that I thy Servant may so diligently apply my self to the Reading and Meditating upon thy holy Word, that the excellent Motives, which alone are found there, to a pious Life, may have that Effect upon me, as to engage me to a early Fear and Love of thee.

7. Be that thou would'st free me from the guilt of my great Sin in the Matter of *murder*, which continually haunts my mind ; and I cannot but acknowledge thy Law to be good and gracious, however ungraciously I have transgressed it.

8. I cannot but confess, that I receive the greatest Complacency, whilst my Mind is meditating upon thy Law ; and I beseech thee to give me Grace by the Benefit thereof, to improve in all Acts of Goodness and Holiness.

Vau. *Et veniat super me.*

LORD be thou pleased, by thy Mercy and loving Kindness to preserve me, as thou hast promised in thy holy Word, to do all that sincerely rely upon thee.

2. So that I shall be able to make a very satisfactory Reply to those who revile me for my Piety towards thee ; for I firmly rely upon what thou hast recorded in thy sacred Books.

3. O let me always have some gracious Promise out of thy Word, to rely and settle upon ; for I have no Stay for my Hopes in any Thing else.

4. This will be an Obligation upon me, diligently to observe thy Commandments all the Days of my Life.

5. I now find that I am most at liberty, and free from the Slavery of tumultuous Lusts and Passions, whilst I square my Life according to the Rules which thy Law has prescribed.

6. I will speak of thy Testimonies also, even before Kings : and will not be ashamed.

7. And my delight shall be in thy Commandments : which I have loved.

8. My Hands also will I lift up unto thy Commandments which I have loved : and my study shall be in thy Statutes.

Zain. Memor esto servi tui.

O Think upon thy Servant, as concerning thy Word : wherein thou hast caused me to put my Trust.

2. The same is my comfort in my Trouble : for thy Word hath quickened me.

3. The Proud have had me exceedingly in derision : yet have I not shrunked from thy Law.

4. For I remembered thine everlasting Judgments, O Lord : and received Comfort.

5. I am horribly afraid : for the Ungodly that forsake thy Law,

6. Thy Statutes have been my Songs : in the House of my Pilgrimage.

7. I have thought upon thy Name, O Lord, in the Night-season : and have kept thy Law.

8. This I had : because I kept thy Commandments.

Cheth.

6. The Conversation about the excellent Rules of thy Law, is so agreeable and charming, that the Awe of no Company shall divert my Discourse to any thing else ; even in the Presence of Kings and great Men, I shall continue to talk concerning thee.

2. And whilst others take their Delight and Pastimes in entertaining Exercises, my only Satisfaction is in contemplating upon thy sacred Law.

3. I with lift-up Hands will earnestly beg for an Opportunity of meditating upon thy Word, which is the greatest Delight I can partake of in this World ; and my constant Study shall be thereupon.

Zain. Memor esto servi tui.

O Lord, I beseech thee to make good those Promises which thou hast revealed in thy Word ; on which I have steadily relied, that thou wilt in thy good Time be as gracious to me, as thou hast there obliged thy self to be.

2. Whenever I am under Affliction and Trouble, I have Recourse to thy Word for Relief ; and this revives me when I am almost dead.

3. Wicked Men indeed, make a Mock at my Piety, and my Reliance upon thee ; yet not all their Taunts and In-

vectives, I make no Scruple of observing every Punition of thy holy Laws.

4. I took Opportunity of reflecting upon the great Deliverances, which in all Ages thou hast afforded to thy Servants ; and whenever any Affliction lay hard upon me, my Soul received inexpressible Comfort thereby.

5. I have been under the greatest Degree of Fright and Consternation, whenever I consider'd the wretched Condition which bold and obstinate Transgressors of thy Commandments had brought themselves into.

6. In all my disconsolate Time, when my Spirits were the lowest, and my Afflictions were the most pressing, it was the greatest Refreshment to me to sing Praises, which thy Divine Laws were the Subject of.

7. In the Time of the Night, which others set apart for Sleep, my Study has been, how I might inviolably observe the Precepts of thy Law.

8. And this great Satisfaction which I received from the Contemplation of thy Laws, was owing to my constant observing them, the Pleasure of my Speculation therein, continually increasing with the Exactness of my Practice.

Cheth.

Cheth. *Portio mea, Domine.*

Thou art my Portion, O Lord: I have promised to keep thy Law.

2. I made my humble Petition in thy Presence with my whole Heart: O be merciful unto me according to thy Word.

3. I called mine own ways to remembrance: and turned my Feet unto thy Testimonies.

4. I made haste, and prolonged not the time: to keep thy Commandments.

5. The Congregations of the Ungodly have robbed me: but I have not forgotten thy Law.

6. At Midnight I will rise to give Thanks unto thee: because of thy righteous Judgments.

7. I am a Companion of all them that fear thee: and keep thy Commandments.

8. The Earth, O Lord, is full of thy Mercy: O teach me thy Statutes.

Teth. *Bonitatem fecisti.*

O Lord, thou hast dealt graciously with thy Servant: according unto thy Word. 2. O

Cheth. *Portio mea, Domine.*

I Have chosen thee, O God, to be my Patrimony and Inheritance, upon deliberate Thought, I not finding any thing to be so truly excellent and satisfactory as thy self; and therefore I have made a Resolution, never to offend thee by any wilful Disobedience of thy Laws.

2. I humbly address my self before thy Tabernacle, the Place of thy Presence, with the most sincere and ardent Desires; I beseech thee therefore, to grant my Petitions, according to the Good of thy Nature, which is manifested in thy holy Word.

3. Neither did it content me barely to pray unto thee, but I did likewise what, it was in my own Power and Abilities to do, I diligently examined into the State of my Soul, calling to account my old and almost forgotten Sins; religiously resolving to lead my Life for the future, more agreeably to thy holy Laws.

4. I did not put this good Resolution off, as is the Custom of too many, from time to time; but took the first Opportunity of altering my Course of Life, and religiously observing thy Commandments.

5. Wicked Men have bandied toge-

ther against me like Troops of Robbers, and done me the most notorious Acts of Violence; yet notwithstanding this injurious Treatment, I still resolved to pursue what I so steadily determined, the inviolable keeping thy Commandments.

6. And indeed thy Laws are so full of Equity and Goodness, that the Consideration thereof, shall make me rise up in the Middle of the Night to contemplate their Excellency, and to praise thee for blessing us with such admirable Sanctions.

7. As I abhor the Society of wicked Men, so I make the choicest of my Acquaintance out of good Men, that sincerely fear God, and diligently observe his Commandments.

8. Every Part of the Creation does in some measure partake of thy gracious Goodness; but my Portion of Happiness, which I beg for my Share, is, That I may arrive to a perfect Understanding of thy Laws.

Teth. *Bonitatem fecisti.*

O Lord, I have, through the Course of many Years, experienced many gracious Dispensations of thy Goodness; according to the Character thereof set forth in thy holy Word.

2. O learn me true understanding and knowledge: for I have believed thy Commandments.

3. Before I was troubled, I went wrong: but now have I kept thy Word.

4. Thou art good and gracious: O teach me thy Statutes.

5. The Proud have imagined a Lie against me: but I will keep thy Commandments with my whole Heart.

6. Their Heart is as fat as Brawn: but my delight hath been in thy Law.

7. It is good for me that I have been in trouble: that I may learn thy Statutes.

8. The Law of thy Mouth is dearer unto me: than thousands of Gold and Silver.

2. O Lord, I sincerely believe that the Body of thy Laws, is the most excellent Rule of Manners which ever was afforded to the World; I beseech thee, therefore, to afford me a true Knowledge and Insight into all the admirable Precepts thereof.

3. The Chastisement which thou wast pleased to lay upon me by my late Affliction, was a principal Instrument of my Reformation; for after that, I diligently observed those Laws of thine, which I before had violated and neglected.

4. Thou art a kind and gracious Father to all thy Creatures; therefore I make it my chief Request to thy fatherly Goodness, that I may be sufficiently informed in the Doctrine of thy Law.

5. Tho' my wicked Adversaries have

raised Calumnies against me, yet whilst I diligently discharge my Duty, and observe thy Laws, I despise their ill Suggestions and Calumnies.

6. Their Heart is so fat, and all their Senses so stupid, that they have no Sense of the Excellency of the Divine Law; which, to me, who have a better and more spiritual Taste, is the most delicious Thing in the World.

7. My late Afflictions had a very happy Effect upon me; for thereby I had an Opportunity of searching more nearly into thy holy Law, and observing those Aberrations in my Life, which I had made from it.

8. And indeed I have such a Value for thy Commandments, that I do not esteem all the Treasures in the World comparable to it.

Lessons for the XXVth Day of the Month throughout the Year.

January 25.	February 25.	March 25.	April 25.
Morn. Wisd. 5. Acts 22 to v. 22.	Morn. Deut. 5. Luk. 8.	Morn. Eccus 2. John 12.	Morn. Eccus 4. Acts 22.
Even. Wisd. 6. Acts 26.	Even. Deut. 6. Eph. 2	Even. Eccus 3. 1 Tim. 3.	Even. Eccus 5. 1 John 1.
May 25.	June 25.	July 25.	August 25.
Morn. Ezra 9. Matt. 23.	Morn. Prov. 1. Luk. 8.	Morn. Eccus 21. John 13.	Morn. Dan. 10. Acts 23.
Even. Nehem. 1. 1 Cor. 8.	Even. Prov. 2. Eph. 2.	Even. Eccus 22. 2 Tim. 4.	Even. Dan. 11. 1 John 2.
September 25.	October 25.	November 25.	December 25.
Morn. Zech. 14. Matt. 26.	Morn. Eccus 4. Luk. 11.	Morn. Isa. 4. John 17.	Morn. Isa. 9 to 18. Luke 2 to v. 1.
Even. Malach. 1. 1 Cor. 10	Even. Eccus 5. Eph. 5.	Even. Isa. 5. Heb. 1.	E. Isa. 7 v. 10. 15. 17. Tit. 3 v. 4. 5. 9.

EVENING PRAYER.

Jod. *Manus tua fecerunt me.*

THy Hands have made me, and fashioned me : O give me understanding, that I may learn thy Commandments.

2. They that fear thee will be glad when they see me : because I put my trust in thy Word.

3. I know, O Lord, that thy Judgments *are* right : and *that* thou of very faithfulness hast caused me to be troubled.

4. O let thy merciful kindness be my comfort : according to thy Word unto thy Servant.

5. O let thy loving Mercies come unto me, that I may live : for thy Law *is* my delight,

6. Let the Proud be confounded, for they go wickedly about to destroy me : *but* I will be occupied in thy Commandments.

7. Let such as fear thee, and have known thy Testimonies : *be* turned unto me.

8. O let my Heart be found in thy Statutes : that I be not ashamed.

Caph. *Defecit anima mea.*

MY Soul hath longed for thy Salvation : *and* I have a good hope *because* of thy Word. 2. Mine.

Jod. *Manus tue fecerunt me.*

I Am the Workmanship of thy Hands, and all that I stand possessed of, is owing to thee ; therefore I beseech thee, out of thy wonted Goodness, instruct me in thy Divine Law, which I shall esteem a second, and not less glorious Formation of me.

2. Thus shall I be an Occasion of great Joy to all good Men, who shall extraordinarily triumph when they shall see thou hast delivered me, after my so long trusting in the Promises which thy holy Word hath afforded me.

3. I am very well satisfied, O Lord, that all the Determinations of thy Providence, tho' never so severe, are all exquisitely Righteous and Good ; and that the Affliction which thou hast been pleased to lay upon me, is owing to thy Goodness, who didst design only in a fatherly Manner to chastise me.

4. I beseech thee, never to let me want a hearty Sense of thy Mercy in my Soul, which may always be a Comfort to me in my Distress ; and let me apply to my self, the gracious Promises which thou hast manifested in thy holy Word.

5. Let these gracious Promises always refresh me and keep me alive, for without them I am as it were a dead Man ;

such a wonderful Delight and Satisfaction I take in meditating on the Precepts and Promises of thy Law.

6. Whilst my wicked Adversaries, by their false Accusations and malicious Enterprizes, are working my Ruin ; whilst these shall be shamefully disappointed in their Designs, and shall suffer worse Calamities than they have brought upon me ; I shall be in a State of Peace and Quiet, and have a constant Opportunity of studying thy Law.

7. I do not desire that wicked and profane Men should abet my Cause ; I only wish to have those on my Side that fear God, and diligently observe his Commandments.

8 I beg of thee, O God, that thou wouldst inspire into my Heart the Grace of Sincerity, that I may not deceive my self or others with a feigned or partial Obedience of thy Commands ; but that I may conscientiously and heartily discharge every Precept thereof ; for then I shall be in no danger of Being disappointed in my religious Hopes.

Caph. *Defecit anima mea.*

MY Soul has had, a great while, an impatient Longing for the Deliverance, which in thy Word thou hast promised to thy faithful Servants.

2. Mine Eyes long fore for thy Word: saying, O when wilt thou comfort me?

3. For I am become like a Bottle in the Smoke: yet do I not forget thy Statutes.

4. How many *are* the Days of thy Servant: when wilt thou be avenged of them that persecute me?

5. The Proud have digged Pits for me: which *are* not after thy Law.

6. All thy Commandments *are* true: they persecute me falsely, O be thou my help.

7. They had almost made an end of me upon Earth: but I forgot not thy Commandments.

8. O quicken me after thy loving kindness: and so shall I keep the Testimonies of thy Mouth.

Lamed. In aeternum, Domine.

O Lord thy Word: endureth for ever in Heaven.

2. Thy Truth *also remaineth* from one Generation to another: thou hast laid the foundation of the Earth, and it abideth.

3. They continue this Day according to thine Ordinance: for all *things* serve thee.

4. If my delight *had* not been in thy Law: I should have perished in my trouble.

5. I will

2. My Eyes have been for a considerable Time fixed upon those Places in thy Word, from whence I infer my Preservation by thy Hands.

3. No Leathern Bottle hung up in a smoky Room, is more deformed and withered than I am by my Misfortunes; yet for all this I do not forbear the Study of thy Law.

4. How long a Time will this Affliction lie upon *me*? How long will it be before thou dost espouse my Cause, and chastise my insolent Adversaries?

5. My wicked Enemies have contrived several very malicious Plots to execute upon me; but as these Methods are unwarrantable by thy Word, so I doubt not but they will prosper accordingly.

6. The Promises made in thy Word to Honesty and Fidelity, and the Threats against Fraud and Dissimulation, shall most certainly take Place; therefore I can entertain no Doubt of being preserved by thee from my Enemies.

7. They had several Times very fair Opportunities of executing their Designs upon me, and taking away my

Life, bringing me into the most desperate Circumstances; but yet I could never be persuaded to do any thing contrary to thy Commandments.

8. I beseech thee to refresh and enliven me, by thy Grace and Blessings, under all my Misfortunes; and then I shall not be in Danger of violating thy Laws, to procure an unwarrantable Deliverance.

Lamed. In aeternum, Domine.

Lord, thy Law is established by an eternal immutable Decree, made in Heaven.

2. Thy Law, which is all Truth and Equity, is handed down in the sacred Books from one Generation to another; and remaineth as fix'd and immovable as the Foundation of the Earth.

3. And indeed all the Creation remains still entire, without any Fault or Decay, observing the Law which thou gavest them; for all Things are subject to thy Divine Will and Power.

4. If I had not comforted my self in the gracious Promises of thy Law, my Afflictions would have gone to my Heart, and have destroyed me.

5. There-

5. I will never forget thy Commandments : for with them thou hast quickened me.

6. I am a *chine*, O save me : for I have fought thy Commandments.

7. The Ungodly laid wait for me to destroy me : *but* I will consider thy Testimonies.

8. I see that all things come to an end : *but* thy Commandment is exceeding broad.

Mem. *Quomodo dilexi!*

Lord, what Love have I unto thy Law : all the day long is my study in it.

2. Thou through thy Commandments has made me wiser than mine Enemies : for they *are* ever with me.

3. I have more understanding than my Teachers : for thy Testimonies *are* my study.

4. I am wiser than the Aged : because I keep thy Commandments.

5. I have refrained my Feet from every evil way : that I may keep thy Word.

6. I have not shrunk from thy Judgments : *for* thou teacheest me.

7. O how sweet are thy words unto my Throat : *yea, sweeter* than Hony unto my Mouth.

8. Through

5. Therefore I am resolved always to have the greatest Regard to thy holy Word, which has in my Affliction stood me in so extraordinary a stead, and preserved my Life.

6. I am entirely thine, thou having made me so by thy Creation and Preservation of me ; O therefore keep thy Servant safe from the present Danger, especially since he has given himself up entirely to the Study of thy Law.

7. Mine Enemies have contrived various Ways to work my Ruin, but I will resort to thy Word for Succour against their wicked Enterprizes.

8. There is nothing which is subject to our mortal Eye, but has a Period of its Duration, and all its Excellencies are quickly enjoyed over ; but thy Commandments, as they shall never be abolished. so there is no scanning over all their Perfections.

Mem. *Quomodo dilexi !*

O What an inexpressible Pleasure do I conceive, in meditating upon the Law of God ; every Hour of the Day, I with the greatest Satisfaction employ myself in the Study thereof.

1. Thy Law, which has instructed me

in the excellent Duties of Patience, bearing of Injuries, and a stedfast Reliance upon God for Deliverance, has made me wiser than my Enemies, I thereby avoiding the Stratagems they contrive against me ; for this is my Guard which constantly attends my Person, and defends me from their Insults.

3. This experimental Knowledge, and diligent Observation of thy Law, makes me more learned therein, than the learned Doctors and Professors of it.

4. This affords me more Knowledge, than the generality of aged Men have attained, by the Experience of their long Life.

5. Because I would inviolably keep thy Law, I would not indulge my self in any Sin, tho' of the least Size.

6. I have not made any frequent Transgressions of thy Commandments ; for thou art pleased thy self to inform me therein.

7. Nothing is more delightful to a spiritualiz'd Mind, than the Contemplation of the Law of God ; Hony is not half so sweet to the Mouth, as this is pleasing to a good Man's Soul.

8. Through thy Commandments I get understanding : therefore I hate all evil Ways.

MORNING PRAYER.

Nun. *Lucerna pedibus meis.*

THY Word is a Lantern unto my Feet : and a Light unto my Paths.

2. I have sworn, and am stedfastly purposed : to keep thy righteous Judgments.

3. I am troubled above measure : quicken me, O Lord, according to thy Word.

4. Let the Free-will-offerings of my Mouth please thee, O Lord : and teach me thy Judgments.

5. My Soul is always in my Hand : yet do I not forget thy Law.

6. The Ungodly have laid a Snare for me : but yet I swerved not from thy Commandments.

7. Thy Testimonies have I claimed as mine heritage for ever : and why ? they are the very Joy of my Heart.

8. I have applied my Heart to fulfil thy Statutes always : even unto the end.

Samech.

2. Nor is the Study of thy Law more pleasant than it is advantagious, for I find my Understanding wonderfully ripened and improved thereby ; therefore I mortally hate a vicious Course of Life, which impoverishes Mens Souls, and makes them foolish and stupid.

Nun. *Lucerna pedibus meis.*

NO Torch or Lantern is so beneficial, to light one along in a dark Night, as thy Law is to direct one's Actions, throughout the Course of our Life.

2. I have made a solemn Resolution, that I will not any longer live at random, but that I will walk circumspectly as thy Law directs.

3. O Lord, my Afflictions stick so close to me, that they will go nigh to dispatch me ; O do thou revive and comfort me, by the refreshing Promises of thy holy Word.

4. Let my Praises and Thanksgivings, those Sacrifices which my Mouth doth offer up to thee, be acceptable in thy Sight, and that I may the better

please thee, enlighten my Mind with a perfect Knowledge of thy holy Word.

5. I keep my Soul, as it were, always in my Hand, as Men do some choice Thing in Time of Danger, which they are afraid will be taken away from them, there being so many Conspiracies against my Life ; but in all this Fear, I am not unmindful of discharging those Duties which thy Law directs.

6. Very treacherously have my wicked Adversaries laid a Plot to draw me into some Difficulties, from which they thought I could not extricate my self, without a Violation of my Duty ; but however, I withstood the Temptation, and did not swerve a Tittle from what thy Law obliged me to.

7. The Knowledge of thy Law, which thou hast blessed me with, is an Inheritance which can never be taken from me : It is such a Comfort as can be abated by no Affliction.

8. Therefore I have, with very good Reason, taken up a Resolution, of uniformly obeying all which thou hast commanded in thy sacred Word.

Samech.

Samech. *Iniquos odio habui.***I** Hate them that imagine *evil* things : but thy Law do I love.2. Thou *art* my Defence and Shield : and my Trust is in thy Word.

3. Away from me, ye wicked : I will keep the Commandments of my God.

4. O stablish me according to thy Word, that I may live : and let me not be disappointed of my hope.

5. Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy Statutes.

6. Thou hast trodden down all them that depart from thy Statutes : for they imagine *but* deceit.7. Thou puttest away all the Ungodly of the Earth *like* dross : therefore I love thy Testimonies.

8. My Flesh trembleth for fear of thee : and I am afraid of thy Judgments.

Ain. *Feci judicium.***I** Deal with the thing that is lawful and right : O give me not over unto mine Oppressors.

2. Make thou thy Servant to delight in that which is good : that the Proud do me no wrong.

3. Mine

Samech. *Iniquos odio habui.***I** Hate the Conversation of wicked and profane Men : but there is no Discourse so agreeable, as that which thy Law is the Subject of.

2. When I am in any Difficulty or Danger, thou art my Protection, and the Promises held out to me in thy holy Word are my sure Trust, that I depend upon.

3. All you wicked Persons, who do not lead your Lives agreeably to God's Word, do you forbear my Presence ; for I am resolved conscientiously and diligently to observe God's Laws, and I will not be brought into any danger of violating them, by having your bad Example before my Eyes.

4. Thy sacred Word has reached out several very gracious Promises to deliver me from my Affliction : O be thou pleased in this Time of Extremity to make good to me what thou hast promised.

5. If thou dost vouchsafe to sustain me ; nay, the Satisfaction and Delight which I shall conceive in the Contemplation of thy Word, will make me to be little sensible of any outward Misfortunes.

6. Thou, O God, dost shew thy great Displeasure against treacherous and de-

ceitful Men, by not only defeating their wicked Designs, but by ruining the Authors of Mischief, by those very Methods and Arts which they made Use of against others.

7. Thou, O God, dost try the wicked in the Fire, and finding no pure Metal in them, dost throw them away like useless Dross : This engages me to love thy Law that Men are to be judged by, which is so remarkable for Justice and Equity.

8. And when I consider what a just God thou art, and how liable I am to fail in my Duty ; I am in extraordinary Fear of incurring the Penalties, which thy Law does inflict upon the Transgressors thereof.

Ain. *Feci judicium.***I** Make it my Business so to square my Life, as to do nothing but what is honest and justifiable ; therefore I beseech thee let me not be run down by the Calumnies of my Adversaries, nor ruin'd by their Attempts.

2. I beg of thee so to incline the Mind of me thy Servant, that my whole Delight may be in the Observation of the holy Precepts of thy Law, and then I shall not fear the Mischiefs which my Enemies are hatching against me.

3. I have

3. Mine Eyes are wasted away with looking for thy Health : and for the word of thy Righteousness.

4. O deal with thy Servant according unto thy loving Mercy : and teach me thy Statutes.

5. I am thy Servant, O grant me understanding : that I may know thy Testimonies.

6. It is time for thee, Lord, to lay to thine Hand : for they have destroyed thy Law.

7. For I love thy Commandments : above Gold and precious Stones.

8. Therefore hold I strait all thy Commandments : and all false ways I utterly adhor.

Pe. *Mirabilia.*

Thy Testimonies are wonderful : therefore doth my Soul keep them.

2. When thy Word goeth forth : it giveth light and Understanding unto the Simple.

3. I opened my Mouth, and drew in my breath : for my Delight was in thy Commandments.

4. O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

5. Order my steps in thy Word : and so shall no Wickedness have Dominion over me.

6. O

3. I have so long looked for thy Assistance, that my Eyes are tired ; and for the Promises, which thou hast made in thy holy Word, to those that depend upon thee.

4. O be thou pleased to extend thy Mercy to thy poor suffering Servant ; but chiefly, above all things, I beg to be sufficiently instructed in thy holy Word.

5. And since I desire nothing but devoutly to serve and honour thee, I beseech thee to afford me a perfect Understanding of thy Law, which is the Rule I must govern my Actions by.

6. It is now time, O Lord, for thee to appear in Vindication of Piety and Goodness ; for such a Torrent of Vice and Prophaneness has overspread the World, that they suffer thy Law, which forbids these mad Extravagancies, to lie by as an useless Thing, no one regarding it.

7. But for my Part I profess, that I esteem thy Law above the greatest Treasures, and the richest Jewels in the World.

8. For this Reason I pay a conscientious and uniform Obedience to all thy holy Commandments, and have a perfect Detestation of the Actions of

wicked Men, who notoriously violate them.

Pe. *Mirabilia.*

The Law of God is a Collection of such choice and admirable Precepts, that my Soul doth not only think it its Duty to observe them, but receives the highest Degree of Satisfaction therein.

2. When thy Word shines out upon Men, the most ignorant Man receives a great degree of spiritual Light therefrom, and Men of ordinary Understandings, have their Minds instructed with wholesome Truths.

3. I came thirsting and panting, and out of great Eagerness and earnest Desire, gasping for Breath ; that I might partake of the great Satisfaction, which is to be found in the Study of thy Law.

4. I beseech thee to afford the same gracious Indulgence towards me, as thou art used to do to the rest of thy faithful Servants.

5. I beseech thee to let thy Word so direct my Steps, that I may not stumble nor fall in the Course of my Duty ; and then I am confident that I shall not fall into any settled Habit of Vice.

6. O

6. O deliver me from the wrongful Dealings of Men : and so shall I keep thy Commandments.

7. Shew the light of thy Countenance upon thy Servant : and teach me thy Statutes.

8. Mine Eyes gush out with Water : because Men keep not thy Law.

Tfaddi. Justus es, Domine.

Righteous art thou, O Lord : and true is thy Judgment.

2. The Testimonies that thou hast commanded : are exceeding righteous and true.

3. My Zeal hath even consumed me : because mine Enemies have forgotten thy Words.

4. Thy Word is tried to the uttermost : and thy Servant loveth it.

5. I am small and of no Reputation : yet do I not forget thy Commandments.

6. Thy Righteousness is an everlasting Righteousness : and thy Law is the Truth.

7. Trouble and heaviness have taken hold upon me : yet is my delight in thy Commandments.

8. The Righteousness of thy Testimonies is everlasting : O grant me understanding, and I shall live.

6. O Lord, I beseech thee to interpose thy Almighty Aid, in delivering me from the Injustice and Violence of my Adversaries, and this Favour shall engage me, in Gratitude, continually to observe thy Commandments.

7. Look upon me thy Servant with a serene and pleasant Aspect ; but the greatest Favour thou canst allow me, is perfectly to instruct me in thy Law.

8. My Afflictions which I have sustained, have occasioned me a great deal of Sorrow ; but nothing has gone so near my Heart, and made my Eyes flow with so many Tears, as the universal Corruption and Depravation of Mens Manners.

Tfaddi. Justus es, Domine.

O Lord, thou hast not only an essential Holiness in thy Nature ; but there is an unspotted Sanctity, and unblameable Rectitude in all thy Laws and Dispensations.

2. All the Precepts set down in thy sacred Word are full of admirable Righteousness and Equity.

3. And indeed this has been an Occasion of great Trouble and Vexation to me, to see that my Enemies should not only oppose me, but that they

should be so unreasonably wicked, as to prophane and violate thy holy Laws and Religion, which are so exquisitely good, that one would think no one could find fault with them.

4. Thy Law is like Metal refined in the Fire to the greatest Purity ; and that is one great Reason of the Affection which I thy Servant bear towards it.

5. And let Men think of me as despicably as they please, yet I will procure to my self this Point of Reputation, that I am a diligent Observer of the Precepts of thy Law.

6. Thy righteous Laws are founded upon the Rules of eternal, and everlasting Truth.

7. Variety of Troubles and Dangers have, throughout the several Parts of my Life, surrounded me : but even under those heavy Pressures, I took great Delight and Satisfaction in meditating upon thy sacred Law.

8. Thy Laws are eternally just and holy : O be pleased to give me a sufficient Understanding thereof, and I shall not be made unhappy for any wicked Contrivances, which my Enemies can advance against me.

Lessons for the XXVith Day of the Month throughout the Year.

January 26.	February 26.	March 26.	April 26.
Morn. Gen. 48. Matt. 23.	Morn. Deut. 7. Luke 9.	Morn. Judges 18. John 13.	Morn. 2 Sam. 22. Acts 23.
Even. Gen. 49. 1 Cor. 7.	Even. Deut. 8. Eph. 3.	Even. Judges 19. 2 Tim. 4.	Even. 2 Sam. 23. 1 John 2.
May 26.	June 26.	July 26.	August 26.
Morn. Neh. 2. Matt. 24.	Morn. Prov. 3. Luke 9.	Morn. Jer. 17. John 14.	Morn. Dan. 12. Acts 24.
Even. Neh. 4. 1 Cor. 9.	Even. Prov. 4. Eph. 3.	Even. Jer. 18. Tit. 1.	Even. Hof. 1. 1 John 3.
September 26.	October 26.	November 26.	December 26.
Morn. Mal. 2. Matt. 27.	Morn. Eccles. 6. Luke 12.	Morn. Isa. 6. John 18.	Morn. Prov. 28. Acts 6. v. 8. c. 7. to v. 30.
Even. Mal. 3. 1 Cor. 11.	Even. Eccles. 7. Eph. 6.	Even. Isa. 7. Heb. 2.	Even. Eccles. 4. Acts 7. v. 30. to v. 55.

EVENING PRAYER.

Koph. Clamavi in toto corde meo.

I Call with *my* whole Heart : hear me, O Lord, I will keep thy Statutes.

2. Yea, even unto thee, do I call : help me, and I shall keep thy Testimonies.

3. Early in a Morning do I cry unto thee : for in thy Word is my trust.

4. Mine Eyes prevent the *Night*-watches : that I might be occupied in thy Words.

5. Hear my Voice, O Lord, according unto thy loving kindness : quicken me according as thou art wont.

6. They draw nigh that of Malice persecute me : and are far from thy Law.

7. *Be*

Koph. Clamavi in toto corde meo.

I Have long and earnestly cried unto thee, O Lord, therefore I beseech thee to hear me at last ; and I will not be guilty of any Ingratitude to thee, after such a Favour, but I will inviolably keep thy sacred Laws.

2. It is unto thee, the gracious God the Preserver of innocent Sufferers, that I make my cry ; and if thou do'st vouchsafe to grant my Prayer, I will, in Token of Gratitude, with the greatest Affiduity, observe thy Laws.

3. Very early in the Morning, I put up my Prayers to thee for thy Blessing and Assistance, upon my studying thy Law ; for therein are the gracious

Promises which I depend upon, for thy Protection.

4. And in the Evening before the Night-watch is set, I fall to my Devotions again, and to my Meditation and Reading of thy holy Word.

5. O Lord grant my humble Petition which I put up unto thee, according as thou hast graciously promised me, and let me Experience a fresh Instance of the Favour, which thou wert formerly used to shew me.

6. Behold how my wicked Adversaries, that are likewise prophane Transgressors of thy sacred Laws, gather themselves in a Body, and are coming towards me to execute some malicious Design upon me.

7. *Be thou nigh at hand, O Lord : for all thy Commandments are true.*

8. *As concerning thy Testimonies, I have known long since ; that thou hast grounded them for ever.*

Rest. *Vide humilitatem.*

O Consider mine adversity and deliver me : for I do not forget thy Law.

2. *Avenge thou my Cause, and deliver me : quicken me according to thy Word.*

3. *Health is far from the Ungodly : for they regard not thy Statutes.*

4. *Great is thy Mercy, O Lord : quicken me as thou art wont.*

5. *Many there are that trouble me, and persecute me : yet do I not swerve from thy Testimonies.*

6. *It grieveth me when I see the Transgressors : because they keep not thy Law.*

7. Consider, O Lord, how I love thy Commandments : O quicken me according to thy loving kindness.

8. *Thy Word is true from everlasting : all the Judgments of thy Righteousness endure for evermore.*

Schin.

7. But I beseech thee, O Lord, do thou stick as close to me, as they do ; and let me partake of those gracious Promises which are made in thy Law to thy faithful Servants.

8. And I have one Thing to remark (and which I learned long ago) concerning the Precepts and Promises of thy holy Word, that they are immutable, and not to be shaken.

Rest. *Vide humilitatem.*

I beseech thee, O Lord, to preserve me from the Dangers which now threaten me ; for thou knowest that none of my former Misfortunes have made me forget my Duty towards thee.

2. O Lord, I lodge my Cause with thee, appealing to the Equity of thy Sentence for the Justice thereof ; I beseech thee to rescue me from their Persecutions, as I have good Hopes from thy Word that thou wilt do.

3. But tho' my self and other pious Persons may have a comfortable Expectation of thy Deliverance ; yet the Ungodly cannot pretend to the same Hopes.

4. Tho' my Sufferings are very great, yet thy Mercy is infinite ; therefore I beseech thee to afford me the wanted Refreshings of thy Goodness.

5. Thou knowest, O Lord, that my Enemies are very numerous ; yet this doth not provoke me to return the same Injuries upon them, thou having forbidden the same in thy Law, *Lev. 19. 18.*

6. It is a very cutting and piercing Grief to me, to see so many Men so notoriously violating thy Commandments ; having no manner of regard to thy sacred Sanctions.

7. I beseech thee, O Lord, to take notice of the singular Affliction which I bear to thy holy Laws ; therefore I beg of thee, out of thy innate Goodness, to free me from this Calamity which presses so hard upon me.

8. And this I am confident thou wilt not forbear to do, for thy Promises are everlastingly true, and never have failed thy faithful Servants ; and they will continue the same to the End of the World.

Schin. *Principes persecuti sunt.*

PRinces have persecuted me without a Cause : but my Heart standeth in awe of thy Word.

2. I am as glad of thy Word : as one that findeth great spoils.

3. As for Lyes I hate and abhor them : but thy Law do I love.

4. Seven times a Day do I praise thee : because of thy righteous Judgments.

5. Great is the Peace that they have who love thy Law : and they are not offended at it.

6. Lord, I have looked for thy saving Health : and done *after* thy Commandments.

7. My Soul hath kept thy Testimonies : and loved them exceedingly.

8. I have kept thy Commandments and Testimonies : for all my ways are before thee.

Tau. *Appropinquet deprecatio.*

LET my Complaint come before thee, O Lord : give me Understanding according to thy Word.

2. Let my Supplication come before thee : deliver me according to thy Word.

3. My

Schin. *Principes persecuti sunt.*

THE great Men and Magistrates of the Kingdom, have, without any reasonable Cause, drove me from my Habitation, and forced me into desolate Places ; but for all this I cease not inviolably to observe thy Laws.

2. Nay, tho' my Enemies prevail against me, notwithstanding their wickedness, yet whilst I have thy sacred Laws to meditate upon, I am as well pleased, as if I had obtained a Victory over them.

3. As for Deceit and Lies, I abominate them, and esteem them unworthy of the Practice of any good or ingenious Man ; but tenaciously to adhere to thy Laws, tho' no present Advantage be reaped therefrom, is a Thing highly amiable in the Sight of God and all good Men.

4. It is a constant Subject of my Praises and Devotion which I offer up to thee, that thou hast been pleased to make me acquainted with thy holy Laws.

5. For these afford such inward Comfort and Satisfaction to the Soul, that no outward Accident can tempt me to

violate these, for the sake of any worldly Advantages.

6. O Lord, during my long Troubles, I never put any Confidence in any thing but thee, and never would violate any of thy Commandments, to better my Condition thereby.

7. My greatest Concern has been, how I might, in the most diligent Manner, observe the Precepts of thy holy Word ; which I always had a greater Esteem for, than any Satisfaction which this World affords.

8. I have had a conscientious Regard of violating any one of thy Precepts ; as well knowing that every unlawful Action of mine, tho' done never so privately, would be open to thy all-searching Eye, 1 Sam. 14. 4.

Tau. *Appropinquet deprecatio.*

O Lord, I beseech thee to afford a gracious Answer to my Petition ; and grant me Wisdom to lead my Life according to the most excellent Rules which are laid down in thy Law.

2. And I beseech thee yet further to enlarge thy Favour to me, in delivering me from the Mischief which my Adversaries are designing against me.

3. Then

3. My Lips shall speak of thy Praise : when thou hast taught me thy Statutes.

4. Yea, my Tongue shall sing of thy Word : for all thy Commandments are righteous.

5. Let thine Hand help me : for I have chosen thy Commandments.

6. I have longed for thy saving health, O Lord : and in thy Law is my delight.

7. O let my Soul live, and it shall praise thee : and thy Judgments shall help me.

8. I have gone astray like a Sheep that is lost : O seek thy Servant, for I do not forget thy Commandments.

MORNING PRAYER.

Ad Dominum. Psal. 120.

This and the fourteen following Psalms, are intituled in the Hebrew, Songs of Steps or Degrees. Some think they were called so, because they were sung by the Levites, as they went up the Steps or Stairs of the Temple : Others think that it refers to some gradual Rise or Exaltation of the Voice in singing. Both Opinions have their Probabilities, wherefore it is not easie to say, which of these two Reasons gave occasion to the Compellation. It seems to have been first composed by David, upon the Information of Doeg, 1 Sam. 22. but was made use of by the Jews afterwards, in remembrance of their Captivity.

WHEN I was in trouble, I called upon the Lord : and he heard me.

2. Deliver my Soul, O Lord, from lying Lips : and from a deceitful Tongue.

3. What

3. Then shall I sing forth thy Praise in the most grateful Psalmody ; especially for thy instructing me in thy holy Word.

4. Nay, the principal Theme of my Song, shall be the Righteousness of thy Laws.

5. I beseech thee, O Lord, to interpose thy Power in my Behalf ; for I am resolved to make use of no means for my Deliverance, but what are agreeable to thy Laws.

6. I have been a great while in eager Expectation of being delivered by thee ; in the mean while entertaining myself with the comfortable Promises contained in thy holy Word.

7. O Lord, preserve my Life against the present Attempts of my Adversaries, and afford me Comfort from thy gracious Promises, which will be a new

Obligation to me, for ever to celebrate thy Goodness.

8. I have been chased from Place to Place, and am as a Sheep driven away from the Flock by a Wolf ; therefore I beseech thee, O Lord, to afford Peace and Safety to thy poor afflicted Servant, who has done nothing to merit that ill Treatment which his Enemies have given him.

Paraphrase on Psal. 120.

Whenver I was in a very great Distress, I put up my Petition to Almighty God, and he was pleased graciously to hear me.

2. Therefore, in the present Exigence, I beg of thee that thou wouldst be pleased to deliver me from the Calumnies of those wicked Informers, who are railing Calumnies against me, which may reach my Life, 1 Sam. 22. 9.

3. What reward shall be given or done unto thee, thou false Tongue : *even* mighty and sharp Arrows, with hot burning Coals.

4. Wo is me that I *am constrained* to dwell with Mesech : and to have my Habitation among the Tents of Kedar.

5. My Soul hath long dwelt among them : that are Enemies unto Peace.

6. I labour for Peace, but when I speak unto them thereof : they *make them ready* to Battle.

Levavi oculos. Psal. 121.

This Psalm is thought to be wrote by David, whilst he was in the Field with his Army, during the Absalomian Rebellion. And the Phrase seems to be Military, representing a General earnestly looking out for the Succours he expects.

I Will lift up mine Eyes unto the Hills : from whence cometh my help.

2. My help *cometh even* from the Lord : who hath made Heaven and Earth.

3. He will not suffer thy Foot to be moved : and he that keepeth thee will not sleep.

4. Behold, he that keepeth Israel : shall neither slumber nor sleep.

5. The Lord himself *is* thy keeper : the Lord is thy defence upon thy right Hand ;

6. So that the Sun shall not burn thee by Day : neither the Moon by Night.

7. The

3. And what dost thou think to get, thou perjured Wretch, by this false Accusation? the Money which *Saul* has given thee for this wicked Service, will be but a poor Requital, when the Almighty God shall pour down his Vengeance upon thee, and rain Coals of Fire upon thy Head.

4. O what an uncomfortable Condition am I reduced to, to take up my Habitation among the barbarous *Arabs*!

5. But however, this is better than to live among the perfidious Attendants of *Saul's* Court, that are continually contriving Mischief, and endeavouring to disturb the Quiet of good Men.

6. All my Study is to live peaceably and inoffensively; but when I propose any Method to bring this about, they contrive Means to bring Matters to a greater Rupture, and, under the Name of a Truce, commit all the Hostilities of open War.

Paraphrase on Psal. 121.

I Will look out towards yonder Hill, to see if I can discover any Recruits a coming to my Assistance.

2. Why truly I must own, that God is my best Ally : the great God, the Creator of the World, he shall furnish me with the best Supplies to enable me to face my Enemies.

3. He will not suffer our Enemies to get any Advantage over us ; he will be such a Centinel as will never sleep.

4. For God, who is the Defender of the People of *Israel*, does exercise a continual and most vigilant Providence over them.

5. God himself is our Guard ; the great *JEHOVAH* watches about us.

6. So that under his Protection we need not fear, that our Troops should be annoyed by the scorching Heat of the Sun by Day, nor by the pestilential Vapours of the Night.

7. The

7. The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy Soul.

8. The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

Letatus sum. Psal. 122.

This is intituled, A Psalm of Degrees of David. It was probably wrote by him upon the setting the Ark in Mount Sion : or upon some Anniversary of that Solemnity. It is spoke in the Name of the People of the Jews, who are here represented, as exulting upon the Thought of this famous Festivty.

I Was glad when they said unto me : We will go into the House of the Lord.

2. Our Feet shall stand in thy Gates : O Jerusalem.

3. Jerusalem is built as a City : that is at Unity in it self.

4. For thither the Tribes go up, even the Tribes of the Lord : to testify unto Israel, to give Thanks unto the Name of the Lord.

5. For there is the Seat of Judgment : even the Seat of the House of David.

6. O pray for the Peace of Jerusalem : they shall prosper that love thee.

7. Peace be within thy Walls : and plenteousness within thy Palaces.

8. For my Brethren and Companions sakes : I will wish thee Prosperity.

9. Yea, because of the House of the Lord our God : I will seek to do thee good.

Ad

7. The Lord shall preserve us from all impendent Dangers ; the Lord shall preserve our Lives from any Attempts made against them.

8. The Lord shall protect us, whenever we march out our Armies, or bring them home ; the Lord shall protect us all the Days of our Life.

Paraphrase on Psal. 122.

OH ! what a Joy it was to our Hearts, to hear our Neighbours say, Come let us make ready to appear in the House of the great God.

2. Let us prepare to enter within the Gates of the famous City *Jerusalem*.

3. That famous City, whose Buildings are united together in the most decent Order ; but which does much more recommend it self by the Uniformity of its Worship, which all the Nation of the Jews do joyn together in.

4. For thither all the Twelve Tribes of *Israel* do go, by God's special Appointment *Exod. 23. 17.* to appear before the Ark of the Testimony, *Exod. 25. 21.* and to commemorate God's Favours to their Nation, and his special Providence exercised over them.

5. For there likewise are all judicial Proceedings transacted, *2 Chron. 19. 8.* and there is the Royal Palace of King *David*, where he and his Sons reside, and execute impartial Judgment among the People, *2 Sam. 8. 15, 18.*

6. Therefore, O all you good People, when you come up there, put up your Prayers to God for the Prosperity of this City, and God shall reward this charitable Prayer of yours, with a great Blessing.

7. May no external Wars, nor inward Broils, disturb thy Tranquillity ; and may't thou enjoy an Affluence of all the good Things which this World affords.

8. We wish thee all Happiness, O thou famous City, for the sake of our Brother Jews, which are thy Inhabitants.

9. But chiefly we are obliged to pray for thy Happiness, by Reason that the House of God is there, the principal Seat of divine Worship ; and this is the great Reason that we will, to the utmost of our Power, endeavour to promote thy Welfare.

Ad te levavi oculos meos. Psal. 123.

It is uncertain when, or by whom, this Psalm was wrote; it was probably wrote by some pious Person in the time of Captivity; and perhaps towards the Expiration thereof, when the Jews had some Expectation of a Deliverance.

UNto thee lift I up mine Eyes: O thou that dwellest in the Heavens.

2. Behold, even as the Eyes of Servants look unto the hand of their Masters, and as the Eyes of a Maiden unto the hand of her Mistress: even so our Eyes wait upon the Lord our God, until he have Mercy upon us.

3. Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4. Our Soul is filled with the scornful Reproof of the Wealthy: and with the desightfulness of the Proud.

Nisi quia Dominus. Psal. 124.

This Psalm is intituled, A Song of Degrees of David. It seems to be composed upon his Deliverance from the Absolomian Rebellion; but made use of by the Jews afterwards, as a Form of Devotion, as a Thanksgiving for their Return from the Captivity.

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when Men arose up against us;

2. They had swallowed us up quick: when they were so wrathfully displeased at us.

3. Yea, the Waters had drowned us: and the Stream had gone over our Soul,

4. The deep Waters of the Proud: had gone even over our Soul.

5. But

Paraphrase on Psal. 123.

O Lord, we poor Captives, with eager Expectation, raise our Eyes to thee the Great God, who art the great Monarch of Heaven.

2. No Servant does with more Diligence watch every Look and Motion of his Master, nor any Maid more carefully attends and waits for her Mistress's Command, than we wait for our Deliverance from this our dismal Captivity by God.

3. Therefore, we beg of thee, O God, that thou wouldst hasten thy designed Favour to us; for we are under an unsupportable Degree of Contempt in this Thralldom.

4. Our Spirits cannot brook those scornful Scoffs and Jest, which our rich and proud Oppressors so frequently cast upon us.

Paraphrase on Psal. 124.

NOW may I, and all my Subjects of the Nation of Israel say, that if God Almighty had not interposed his most especial Providence in our Preservation; when so great a Number of Men were up in Arms against their lawful Sovereign.

2. They would have eaten us up alive, as a wild Beast does his Prey, in their bitter Rage which they conceived against us.

3. Their numerous Army had overrun our small Party, like a mighty Torrent.

4. No Inundation of the Sea could have broke in upon us with more Fury and drowned us, than their Force would have broke in upon ours, and totally destroyed us,

5. But

5. But praised be the Lord: who hath not given us over for a Prey unto their Teeth.

6. Our Soul is escaped even as a Bird out of the Snare of the Fowler: the Snare is broken and we are delivered.

7. Our help *standeth* in the Name of the Lord: who hath made Heaven and Earth.

Qui confidunt. Psal. 125.

It is uncertain in what Age this Psalm was composed: It is an Exhortation to rely upon God's Providence, and not to make use of indirect means for Safety.

They that put their trust in the Lord, *shall be even as the Mount Sion: which may not be removed, but standeth fast for ever.*

2. The Hills stand about Jerusalem: *even so standeth the Lord round about his People, from this time forth for evermore.*

3. For the Rod of the Ungodly cometh not into the lot of the Righteous: lest the Righteous put their Hand unto wickedness.

4. Do well, O Lord: unto *those that* are good and true of Heart.

5. As for such as turn back unto their own Wickedness: the Lord shall lead them forth with the evil Doers, but Peace *shall be* upon Israel.

5. But for ever praised be our gracious God, for not suffering us to be torn in Pieces by the bloody Jaws of those fierce Beasts.

6. No Bird did ever more narrowly escape the Fowler's Snare, than we the Force and Stratagems of our Enemies; but, God be thanked, all their wicked Attempts are disappointed, and God has wrought for us a wonderful Deliverance.

7. And therefore we shall always ascribe this wonderful Preservation of ours, to the Hand of the great God, the Creator of the Universe.

Paraphrase on Psal. 125.

There is no Security so firm and well grounded, as a faithful Reliance upon God; for he that doth so, shall stand as fix'd and unmoveable as Mount Sion, that great and massy Hill.

2. Look out and see how the distant Hills environ Jerusalem; in the same manner does the Divine Power encircle the Jewish Nation, ready, upon

all Occasions, to afford them Assistance.

3. For tho' God, for good Reasons, doth suffer Afflictions to lie hard upon good Men, yet he doth at last remove them; for if he should make no Difference between good and evil Men, this would be apt to shake the Constancy of the Good, and would be too great a Temptation to pursue the Methods which wicked Men take for worldly Prosperity.

4. Therefore we beseech thee, O Lord, to let the Piety of thy faithful Servants, be rewarded with some Earnest of thy Mercy, to keep up their Spirits, and to bear them in Heart.

5. But as for such as turn their Back upon their Duty, and pursue crooked and crooked Paths in their Course of Life, God shall lead them out to Execution, with the other condemned Criminals, to eternal Punishment; but he shall provide a State of eternal Peace and Felicity, for all true *Israelites* and Servants of God.

Lessons for the XXVllth Day of the Month throughout the Year.

January 27.	February 27.	March 27.	April 27.
Morn. Gen. 50. Matt. 24.	Morn. Deut. 9. Luke 10.	Morn. Judges 20. John 14.	Morn. 2 Sam. 24. Acts 24.
Even. Exod. 1. 1 Cor. 8.	Even. Deut. 10. Eph. 4.	Even. Judges 21. Titus 1.	Even. 1 Kings 1. 1 John 3.
May 27.	June 27.	July 27.	August 27.
Morn. Neh. 5. Matt. 25.	Morn. 1 Cor. 5. Luke 10.	Morn. Jer. 19. John 15.	Morn. Hof. 2, 3. Acts 25.
Even. Neh. 6. 1 Cor. 10.	Even. Prov. 6. Eph. 4.	Even. Jer. 20. Tit. 2, 3.	Even. Hof. 4. 1 John 4.
September 27.	October 27.	November 27.	December 27.
Morn. Mal. 4. Matt. 28.	Morn. Eccles. 8. Luke 13.	Morn. Isa. 8. John 19.	Morn. Eccles. 5. Apoc. 1.
Even. Tobit. 1. 1 Cor. 12.	Even. Eccles. 9. Phil. 1.	Even. Isa. 9. Heb. 3.	Even. Eccles. 6. Apoc. 22.

EVENING PRAYER.

In convertendo. Psal. 126.

This Psalm was composed by Esdras, or some other inspired Author of that Time : It is a triumphal Song, in Congratulation of the Jews Return from their Captivity.

When the Lord turned again the Captivity of Sion : then were we like unto them that dream.

2. Then was our Mouth filled with Laughter : and our Tongue with Joy,

3. Then said they among the Heathen : The Lord hath done great things for them.

4. Yea, the Lord hath done great things for us already : whereof we rejoyce.

5. Turn our Captivity, O Lord : as the Rivers in the South.

6. They that sow in Tears : shall reap in Joy.

7. He

Paraphrase on Psal. 126.

When the Proclamation went out, whereby we had Liberty granted us to return to our native Country. *Esdras* 1. 4, 3. It was such a surprizing Piece of News to us, that we could not believe the Reality of the Thing, but thought we had been asleep, and only dreamt of that unexpected Felicity.

2. What Mirth and Pleasantness was in every Man's Countenance ! and how did every Tongue ring with joyful Acclamations !

3. The Heathens themselves, Profane as they are, could not forbear remarking, that this was a signal Act of

God's Providence for the Delivery of his People.

4. And indeed they very well observe, that this is a most signal Act of the divine Power, which fills our Minds with so much pious Joy.

5. Therefore we beseech thee, O Lord, to go on to finish this great Work which thou hast begun, and bring back those great Numbers of Captives which still remain behind, and let them come home with as great a Torrent, as the great Southern Rivers flow with.

6. For that proverbial Saying is very true, *He that has a sorrowful Sowing, shall have a joyful Reaping.*

7. The

7. He that now goeth on his way weeping, and beareth forth good Seed : shall doubtless come again with Joy, and bring his Sheaves with him.

Nisi Dominus. Psal. 127.

The Hebrew Title of this Psalm is, A Song of Degrees, le Shel'moh, for, or rather by Solomon. The Tenour of the Psalm is to shew, that no Endeavours of Men can be prosperous, but those which have the Blessing of God attending them.

EXcept the Lord build the House : their labour is but lost that build it.

2. Except the Lord keep the City : the Watchman waketh but in vain.

3. *It is but* lost labour that ye hast to rise up early, and so late take rest, and eat the Bread of Carefulness : *for* so he giveth his beloved sleep.

4. Lo, Children and the Fruit of the Womb : *are* an heritage and gift *that cometh* of the Lord.

5. Like as the Arrows in the Hand of the Giant : even so *are* the young Children.

6. Happy is the Man that hath his Quiver full of them : they shall not be ashamed when they speak with their Enemies in the Gate.

Beati omnes. Psal. 128.

Learned Men think this Psalm was composed by the Author of the foregoing one. And others are of Opinion, it was used by the Jews, as a Hymn in their Office of Matrimony.

Blessed are all they that fear the Lord : and walk in his ways.

2. For

7. The Man that with a heavy Heart throws his Seed into the Ground, and by reason of an unkind Season, expects little or no Crop, yet oftentimes has his Corn to spring up to admiration ; and at the Time of Harvest he goes home loaded with Sheaves, greatly rejoicing at his unexpected Crop.

Paraphrase on Psal. 127.

EXcept the Lord does afford his Blessing, it is in vain that a Man is at a great Expence in building a fair House ; for otherways some unlucky Disaster or other happens, which ruins all the Designs and Hopes of the Builder.

2. Unless God Almighty preserves a City from the Power of the Enemies, it is to little Purpose that a Watch is set every Night for its Security.

3. And the like may be said of the Inhabitants of the Town, that it little avails for all the several Artificers to rise up so early in a Morning, and sit up so late at Night, working in their several Employments, feeding upon mean

Diet, and defrauding themselves of their natural Rest ; for if God does not bless their Labours, they shall gain nothing by all this Toil.

4. It is not Youth nor Strength which will intitle married Persons to have Children ; for these are Blessings which God only can confer.

5. And indeed a numerous Off-spring is a great Advantage to a Parent, and serve to defend and protect him, as the Darts in the Hand of a Combatant tend to protect him against his Antagonist.

6. In a happy Condition is that Man, whose Quiver is full of such Shafts ; for his Children shall stand him in stead to maintain his Cause ; when he is called to appear in the Judgment-Hall, over the City-Gate.

Paraphrase on Psal. 128.

IF Men are resolved to acquire as much Happiness as their Nature is capable of, they should, above all Things, take care, conscientiously to observe the Laws of God.

2. And

2. For thou shalt eat the labours of thine Hands : O well is thee, and happy shalt thou be.
3. Thy Wife shall be as the fruitful Vine : upon the Walls of thine House.
4. Thy Children like the Olive-Branches : round about thy Table.
5. Lo, thus shall the Man be blessed : that feareth the Lord.
6. The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in Prosperity all thy Life long.
7. Yea, that thou shalt see thy Childrens Children : and Peace upon Israel.

Sæpe expugnauerunt. Psal. 129.

This Psalm was wrote probably by Ezra, or some other pious and inspired Person whilst the Jews were in some Troubles, after the Captivity ; it may be in the Difficulties they struggled with about rebuilding the Walls, &c.

MAny a time have they fought against me from my Youth up : may Israel now say.

2. Yea, many a time have they vexed me from my Youth up : but they have not prevailed against me.
3. The Ploughers ploughed upon my Back : and made long furrows.
4. But the Righteous Lord : hath hewen the Snares of the Ungodly in pieces.

5. Let

2. And if thou dost diligently pursue this Method, God shall afford a Blessing upon all thy honest Endeavours, thou enjoying all that thy Labours have procured thee ; in short, thou shalt live in a very comfortable and desirable Condition.

3. Thy Wife shall be fruitful in bringing thee forth Children, in like manner as the Vine which covers thy House is loaded with Clusters of Grapes.

4. And as the young Olive-trees grow round the Arbour where thou dimest ; so shall thy Children sit round thy Table.

5. In this manner shall Blessings flow in upon him, that is a devout and faithful Servant of God.

6. And if thou dost continue to be so, God shall heap further Blessings upon thee, thou enjoying all the Satisfaction which flow from the National Prosperity, the Church and State flourishing all thy Time.

7. Nay, God shall add to all these

Blessings length of Days ; thou living to see several Generations of thy Posterity, the Commonwealth of *Israel* being all the while in a prosperous Condition.

Paraphrase on Psal. 129.

THE People of *Israel* may very truly say, that they have been sorely molested with Enemies, from the very Beginning of their Government to this Day.

2. Even from their very Infancy, when they were Sojourners in *Egypt*, their Oppressors have infested them ; but God would never suffer their Adversaries utterly to extirpate them.

3. Indeed they have oft tyrannized over us as the most abject Slaves, whipping us without Mercy, and making Furrows in our Backs, as if they had been ploughing in them.

4. But God, now at last, has made good his Promise to us, in delivering us from our cruel Enemies, and has dis-appointed all their cruel Devices of plaguing and tormenting us.

5. There-

5. Let them be confounded and turned backward : as many as have evil will at Sion.

6. Let them be even as the Grass *growing upon* the House-tops : which withereth afore it be plucked up.

7. Whereof the mower filleth not his Hand : neither he that bindeth up the sheaves his Bosom.

8. So that they who go by, say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

Some attribute this Psalm to David : I rather think it to be composed in the Captivity, by some pious Person there. It is the last of those which are usually called the seven Penitential Psalms. It is an earnest Prayer to God for the Pardon of Sin, and a Freedom from Punishment.

OUT of the deep have I called unto thee, O Lord : Lord, hear my Voice.

2. O let thine Ears consider well : the Voice of my complaint.

3. If thou, Lord, wilt be extreme to mark what is done amiss :

O Lord, who may abide it ?

4. For *there is* Mercy with thee : therefore shalt thou be feared.

5. I look for the Lord, my Soul doth wait for him : in his Words is my trust.

6. My Soul fleeth unto the Lord : before the Morning-watch, I say, before the Morning-watch.

7. O Israel, trust in the Lord, for with the Lord there is Mercy : and with him is plenteous redemption.

8. And

5. Therefore let all those that still bear an ill Will to our Government in Church and State, have their wicked Designs, which they may advance against us, defeated.

6. Let all their unfair Projects be as suddenly blasted, as the Grass which grows upon the Top of a House, which withers away by the Heat of the Sun, and continues not till the Time of the Hay Harvest.

7. Which is not cut down by the Mower's Sythe, or Reaper's Sickle.

8. And when it is taken away, Men do not use the courteous Salutation usual in the Time of Harvest ; Pray God bless your Labours, *Ruth. 2. 4.*

Paraphrase on Psal. 130.

IN my greatest Afflictions which I underwent formerly, I made my Application to thee, O God, and thou wast pleased to grant my Petition, by delivering me from them.

2. And therefore, I beseech thee to afford me thy wonted Favour, in freeing me from my Calamities, which

at present lie very hard upon me.

3. If thou shouldst with Exactness take notice of every Offence committed against thee and thy holy Commandments, no Man would be able to stand the Tryal.

4. But there is an unconceivable Goodness and Equity in thy Nature, which obliges all Men to praise and glorifie thee for thy Mercy.

5. For my part I have such a just Sense of his Goodness, that I do not expect Deliverance from any thing else ; I having an Expectation firmly grounded in him, from the Promises manifested in his holy Word.

6. I put up my Petitions to God very early in the Morning, before the Watch of the City Walls is relieved.

7. Therefore, O People of *Israel*, I would advise you, in Consideration of this wonderful Goodness of God, to address your selves to him to have Mercy upon you, and to deliver you from this dismal Captivity, for he alone is able to purchase your Redemption.

8. And

8. And he shall redeem Israel : from all his Sins,

Domine, non est. Psal. 131.

The Title of this Psalm is. A Song of Degrees of David. *It was wrote to purge himself from any Design of affecting the Kingdom, during Saul's Life.*

Lord, I am not high-minded : I have no proud Looks.

2. I do not exercise my self in great matters ; which are too high for me.

3. But I refrain my Soul, and keep it low, like as a Child that is weaned from his Mother : yea, my Soul is even as a weaned Child.

4. O Israel, trust in the Lord : for this time forth for evermore,

MORNING PRAYER.

Memento, Domine. Psal. 132.

This Psalm has no other Title than, A Song of Degrees. *It is, by the best Criticks, thought to be wrote by Solomon, when he built the Temple, and fulfilled what was designed by his Father David, 2 Sam. chap. 7.*

Lord, remember David : and all his trouble.

2. How he swore unto the Lord : and vowed a Vow unto the Almighty God of Jacob.

3. I will not come within the Tabernacle of mine House : nor climb up into my Bed.

4. I will not suffer mine Eyes to sleep, nor mine Eye-lids to slumber : neither the Temples of my Head to take any rest,

5. Until I find out a place for the Temple of the Lord : an habitation for the mighty God of Jacob.

6. Lo,

8. And indeed he shall redeem you from all the Guilt of your Sins, and from the Punishment of them.

Paraphrase on Psal. 131.

O Lord, who knowest the most intimate Thoughts of my Heart, thou canst tell, that I never entertained any Ambition of attempting the Kingdom of Israel.

2. Nay farther, that I do not trouble my self with any Matters of Policy, and Intrigues of State, which I own to be above my Reach, I not being let into the Springs of publick Transactions.

3. But I keep under my Mind, and do not give it a Loose to any ambitious Thoughts ; but like a little Child, I am far from all Intrigues, and am as much at the Disposal of my Superiors, as such an Infant is at the Command of its Mother.

4. And therefore I advise all other good Israelites, intirely to repose their Confidence in God, and choose rather

to live in a low and depressed Condition, than by any unwarrantable Means to endeavour to raise their Circumstances.

Paraphrase on Psal. 132.

Lord, I beseech thee to have regard to the Sufferings of my Father David, which he underwent for the Sake of thee and the true Religion.

2. And particularly to his pious Care in providing a settled Place for the Worship of God, binding himself with an Oath, to do all that was in his Power to bring this about.

3. He declaring that he would not come into the Palace which he had built for himself, 1 Chron. 14.

4. Nor take a wink of Sleep within those Walls.

5. Until he had found out a proper Place for the Ark of the Lord to rest in ; and where the more especial Place of his Residence should be.

6. We

6. Lo, we heard of the same at Ephrata : and found it in the Wood.

7. We will go into his Tabernacle : and fall low on our Knees before his Footstool.

8. Arise, O Lord, into thy resting-place : thou, and the Ark of thy Strength.

9. Let thy Priests be clothed with Righteousness : and let thy Saints sing with joyfulness.

10. For thy Servant David's sake : turn not away the presence of thine Anointed.

11. The Lord hath made a faithful Oath unto David : and he shall not shrink from it.

12. Of the fruit of thy Body : shall I set upon thy seat.

13. If thy Children will keep my Covenant, and my Testimonies that I shall learn them : their Children also shall sit upon thy seat for evermore.

14. For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15. This shall be my rest for ever : here will I dwell, for I have a delight therein.

16. I will bless her Victuals with increase : and will satisfy her Poor with Bread.

17. I will deck her Priests with Health : and her Saints shall rejoice and sing.

18. There shall I make the Horn of David to flourish : I have ordained a Lantern for mine Anointed.

19. As

6. We first heard of its being at *Shilo*, a Town of the *Ephraimites*; but when we went out to meet it, it was advanced to the woody Country of *Kirja-jearim*.

7. Come let us go with great Humility and Prostration, to carry the Ark up to the Temple.

8. Be raised up with ease, O sacred Ark, the especial Place and Residence of the great God.

9. Let thy Priests be as internally Holy, as their outward Garb is Sacred; and let thy chosen People sing a joyful and acceptable Hymn to thee.

10. And, I beseech thee, have a regard to my Prayer for thy Servant *David's* sake, and thy Promise made to him, 1 *Chron.* 22. 2. &c.

11, 12. Respecting the Oath which thou didst make to *David*, declaring that there should never be wanting one of his Sons to sit upon his Throne, 1 *Chron.* 17. 11. 2 *Chron.* 6. 10.

13. 'I will always keep up the Royal

Dignity in thy Family, if thy Posterity keep themselves faithful to the true Religion, and do not relapse into Idolatry.

14. 'For the Lord has such a Likening to *Sion*, the Seat of *David*, that he has been pleased to take it up for his own Habitation, and to have his Temple built there.

15. 'Declaring that he will there take up the Resting-place of his Ark, and will not suffer it to be removed, as formerly, from one Place to another.

16. 'And the Inhabitants thereof shall partake of my peculiar Blessing, I affording them plentiful Years, and abundance of Provisions.

17. 'I will preserve my Priests, who officiate there, from all Violence; and my People shall have a peaceable Opportunity of praising me.

18. 'Here will I make the Regal Dignity to shine in the Davidical Line, like a burning Taper, till the Coming of the Messiah.

The xxviii. day. The Psalms. Morning.

19. As for his Enemies, I shall cloath them with Shame : but upon himself shall his Crown flourish.

Ecce, quoniam bonum. Psal. 133.

This Psalm is intituled, A Song of Degrees of David, and is thought to be wrote by David, when the Tribes were contending who should be most forward to bring the King back, from the Place to which the rebellious Arms of Abialom had driven him, 2 Sam. 19. 9.

BEhold, how good and joyful a thing it is : Brethren to dwell together in Unity.

2. It is like the precious Ointment upon the Head, that ran down unto the Beard : even unto Aarons Beard, and went down to the Skirts of his Clothing.

3. Like as the dew of Hermon : which fell upon the Hill of Sion.

4. For there the Lord promised his Blessing : and Life for evermore.

Ecce nunc. Psal. 134.

As this Psalm is ascribed to no one in the Title, so 'tis not to be said by whom it was wrote. It seems to be a Liturgical Psalm, and used in the Service of the Temple, and to be wrote in form of a Dialogue between the High Priest, and the other inferior Orders of Priests and Levites.

High Priest. **B**Ehold now, praise the Lord : all ye Servants of the Lord ;

2. Ye that by Night stand in the House of the Lord : even in the Courts of the House of our God.

3. Lift up your Hands in the Sanctuary : and praise the Lord.

Priests. 4. The Lord that made Heaven and Earth : give thee blessing out of Sion.

Laudate

19. ' All the traitorous Opposers of his Royal Stem, I will bring to deserved Shame and Punishment ; but the Crown shall flourish continually in thy Royal Line, notwithstanding all the Attempts of the Adversaries against it.

Paraphrase on Psal. 133.

WHat a noble and beautiful Sight it is, to see that Men of the same Country, and the same Religion, should live together with that admirable Concord and Amity, as if all their Bodies were actuated with one Soul ?

2. And methinks I cannot compare it better than to Aaron's Union, with the odoriferous Oil mentioned *Exod. 30. 21.* which ran from the Hair of his Head, to that of his Beard, and filled the Collar of his Vesture with the same fragrant Smell.

3. This is as pleasant as the Dew which falls upon the Mountains, *Hermon* and *Sion*, and enlivens

the Herbage with its moist and fatning Drops.

4. Especially the Dew which falls upon Mount *Sion*, God's holy Mountain, which he has promised to bless with an Affluence of all good Things.

Paraphrase on Psal. 134.

High Priest. **O** All you the Attendants and Domesticks of the Great **J E H O V A H**, do you join your Voices to praise your Heavenly Master.

2. You that take your Courses to watch by Night in the Temple of God, and others that are distributed in the outward Courts.

3. Do all of you with great Devotion lift up your Hands towards the Sanctuary, singing Praises to God.

Priests. 4. May the great God, the Maker of Heaven and Earth, whom we have the Honour more especially to serve, afford thee, O sacred High Priest, his particular Blessing from Mount *Sion*, his especial Place of Residence.

Paraphrase

Laudate Nomen. Psal. 135.

This Psalm seems to be one adapted for common use in the Temple; and to be a general form of Thanksgiving, for God's great Mercies to the Nation of the Jews.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye Servants of the Lord.

2. Ye that stand in the House of the Lord: in the Courts of the House of our God.

3. O praise the Lord, for the Lord is gracious: O sing Praises unto his Name, for it is lovely.

4. For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5. For I know that the Lord is great: and that our Lord is above all Gods.

6. Whatsoever the Lord pleased, that did he in Heaven and in Earth: and in the Sea, and in all deep places.

7. He bringeth forth the Clouds from the ends of the World: and sendeth forth Lightnings with the Rain, bringing the Winds out of his Treasures.

8. He smote the first-born of Egypt: both of Man and Beast.

9. He hath sent Tokens and Wonders into the midst of thee, O thou Land of Egypt: upon Pharaoh and all his Servants.

10. He smote divers Nations: and slew mighty Kings. 11. Se-

Paraphrase on Psal. 135.

O Praise the Lord all ye his devout Worshipers, but chiefly you that minister about the holy Things in his Temple, do you celebrate his glorious Majesty.

2. Ye that have your Courses of waiting in the Temple, and the outward Courts thereof.

3. O sing Praise to God for his Goodness and Bounty extended so largely to all his Creatures: O sing Praises unto him, for there is such a Pleasure in that Duty, as carries its Reward in the Satisfaction which attends the Performance of it.

4. But I excite, more particularly, you of the Seed of Jacob, to praise God, because of his extraordinary Love to you above the rest of the World, by his particular Care and Providence over you, making you his Inheritance or Estate, chosen from the rest of Mankind.

5. We all of us are sufficiently satisfied that the God whom we worship, is the Great God, Creator of the Universe, and infinitely superior to the little Deities which other Nations worship.

6. Whatsoever God's Divine Pleasure was to do, that did he in all Parts of the Universe, making the Heaven and Earth,

the Sea, and the low Caverns of the World, obedient to his Will and Power; as is manifest, not only by his several Miracles wrought by him in divers Ages, for the sake of his People, but by the ordinary Course of his Providence.

7. He raises his Clouds from the vast Ocean which encompasses the inhabitable World, and spreads them over our Heads to cool the Air, and to let down the Rain upon the Ground: 'tis he who throws out the Lightning and Thunder, which is attended with the hasty Showers of Rain; 'tis he who keeps the Winds up, as it were in a Store-house, and lets out what Wind he pleases to blow upon us.

8. He brought great Desolation upon the Egyptians, destroying the eldest Son in every Family, and the First-born of the Beast in every Field, *Exod. 12. 29.*

9. He sent the other Plagues, by which the Egyptian King and all his Servants were terribly infected, *Exod. 7, 8, &c.*

10. And after he had delivered his People from the Egyptian Bondage, he overthrew several great Nations and powerful Kings, to make way for their Settlement.

11. *Shon*

The xxviii. day.

The Psalms.

Morning.

11. *Shon* King of the *Amorites*, and *Og* the King of *Basan* : and all the Kingdoms of *Canaan* ;

12. And gave their Land *to be* an heritage : even an heritage unto *Israel* his People.

13. Thy Name, O Lord, *endureth* for ever : *so doth* thy Memorial, O Lord, from one Generation to another.

14. For the Lord will avenge his People : and be gracious unto his Servants.

15. As for the Images of the Heathen, *they are but* Silver and Gold : the work of Mens Hands.

16. They have Mouths, and speak not : Eyes have they, but they see not.

17. They have Ears, and yet they hear not : neither is there *any* Breath in their Mouths.

18. They that make them are like unto them : *and so are* all they that put their trust in them.

19. Praise the Lord, ye House of *Israel* : praise the Lord, ye House of *Aaron*.

20. Praise the Lord, ye House of *Levi* : ye that fear the Lord, praise the Lord.

21. Praised be the Lord out of *Sion* : who dwelleth at *Jerusalem*.

11. *Shon* the great and powerful King of the *Amorites*, Numb. 21. 14. as likewise *Og*, that gigantick King of *Basan*, Numb. 21. 33. rooting out for their take the rest of the Kingdoms of *Canaan*, Jos. 12. 7.

12. And was pleased bountifully to bestow their Land to be possessed by us *Israelites*.

13. O how glorious is thy Name, O God, for thy doing so many stupendious Works ! how lasting will the Monuments of thy Fame be !

14. And we doubt not but all Indignities and Injuries which at present are offer'd to us his Servants, will be avenged by him ; and that he will provide them of all good Things, which are necessary for them.

15. But as for the Gods which the Heathens worship, they are made of Silver or Gold, or some other Senseless Metal, formed by the Hands of some mean Mechanick.

16. They have Mouths but can't speak a Word, and Eyes which can't see a Jot.

17. They have Ears which can hear no Sound, and they have no Breath in their Nostrils.

18. Those that make them and those that worship them, are equally as Stupid and Senseless as the Images themselves.

19. But since, O *Israel*, ye have the Happiness of worshipping the true God, sing Praises with unteigned Devotion to him ; and you, O sacred Priests of the Lineage of *Aaron*, do you join in the same Duty.

20. And, O ye *Levites*, who being next in Dignity, and have the Honour to attend in your Services on the great God, be not you less forward in this Duty : you Proselytes likewise, be ready to pay him the same Honour.

21. Therefore let us all with conjunct Praises, celebrate our glorious God in his holy Temple at Mount *Sion*, and in the City of *Jerusalem*, where he has appointed to have his Worship paid him.

January 28.	February 28.	March 28.	April 28.
Morn. Exod. 2.	Morn. Deut. 11.	Morn. Ruth. 1.	Morn. 1 Kings 2.
Matt. 25.	Luke 11.	John 15.	Acts 25.
Even. Exod. 3.	Even. Deut. 12.	Even. Ruth. 2.	Even. 1 Kings 3.
1 Cor. 9.	Eph. 5.	Tit. 2, 3.	1 John 4.
May 28.	June 28.	July 28.	August 28.
Morn. Neh. 8.	Morn. Prov. 7.	Morn. Jer. 21.	Morn. Hof. 5, 6.
Matt. 26.	Luke 11.	John 16.	Acts 26.
Even. Neh. 9.	Even. Prov. 8.	Even. Jer. 22.	Even. Hof. 7.
1 Cor. 11.	Eph. 5.	Philem.	1 John 5.
September 28.	October 28.	November 28.	December 28.
Morn. Tob. 2.	Morn. Job. 24, 25.	Morn. Isa. 10.	Morn. Jer. 31, 30v. 18.
Mark. 1.	Luke 14.	John 20.	Acts 25.
Even. Tob. 3.	Even. Job 42.	Even. Isa. 11.	Even. Wisd. 1.
1 Cor. 13.	Phil. 2.	Heb. 4.	1 John 5.

EVENING PRAYER.

Confitemini. Psal. 136.

This Psalm is a publick Form of Thanksgiving, for the magnifying God's Mercies to the Nation of the Jews: And was an ancient Part of their publick Worship in the Temple. The intercalary Verse, which is often repeated, and which was a Custom likewise among the Ethnick Poets. Shews a great Degree of Earnestness in the Devotion, and is very proper in Liturgical Forms, and which in several Particulars is very well imitated by our Church.

O Give Thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2. O give Thanks unto the God of all Gods: for his mercy endureth for ever.

3. O thank the Lord of all Lords: for his mercy endureth for ever.

4. Who only doeth great wonders: for his mercy endureth for ever.

5. Who by his excellent Wisdom made the Heavens: for his mercy endureth for ever.

6. Who laid out the Earth above the Waters: for his mercy endureth for ever.

7. Who

Paraphrase on Psal. 136.

O Offer your Praises to the great **JEHOVAH**, for the Goodness of his Nature, and the Diffusiveness of his Beneficence; For he is a God, whose Goodness has no end.

2. O offer your Praises to him, who is infinitely above all Heathen Deities; For he is a God, whose Goodness has no end.

3. O offer your Praises to him, who is King and Ruler of all the Potentates upon Earth; For he is a God, whose Goodness has no end.

4. This is the God, who is so remarkable for the miraculous Works which he hath wrought for his People, throughout the Series of so many Ages; For he is a God, whose Goodness has no end.

5. It was his consummate Wisdom which made the heavenly Bodies, and ordered them to move in their constant Vicissitudes and equable Motions; For he is a God, whose Goodness has no end.

6. He made the Earth to stand out above the Waters, and to let the dry Ground appear; For he is a God, whose Goodness has no end.

7. Who hath made great Lights : for his mercy *endureth* for ever.

8. The Sun to rule the Day : for his mercy *endureth* for ever ;

9. The Moon and the Stars to govern the Night : for his mercy *endureth* for ever.

10. Who smote Egypt with their first-born : for his mercy *endureth* for ever.

11. And brought out Israel from among them : for his mercy *endureth* for ever.

12. With a mighty Hand and stretched-out Arm : for his mercy *endureth* for ever.

13. Who divided the Red Sea in two parts : for his mercy *endureth* for ever.

14. And made Israel to go through the midst of it : for his mercy *endureth* for ever.

15. But as for Pharaoh and his Host, he overthrew them in the Red Sea : for his mercy *endureth* for ever.

16. Who led his People through the Wilderness : for his mercy *endureth* for ever.

17. Who smote great Kings : for his mercy *endureth* for ever.

18. Yea, and slew mighty Kings : for his mercy *endureth* for ever.

19. Sion King of the Amorites : for his mercy *endureth* for ever ;

20. And

7. It was his omnipotent Power that created the two great Luminaries of Heaven ; *For he is a God, whose Goodness has no End.*

8. It was he that made the Sun for the Government of the Day, for the guiding of our Steps, and for the ripening of Fruits ; *For he is a God, whose Goodness has no End.*

9. It was he that made the Moon and the Stars for giving Light in the Absence of the Sun, and to supply his Place when under the Horizon ; *For he is a God, whose Goodness has no End.*

10. It was he that struck with a mortal Disease, all the First-born of Egypt, leaving in every House a dead Corpse, *Exod. 12. 29. For he is a God, whose Goodness has no End.*

11. It was he that brought them out of the Bondage, where they were so tyrannically used, *Exod. 12. 41. For he is a God, whose Goodness has no End.*

12. And this he did by an irresistible Power, and unheard-of Wonders, *Exod. cap. 6, 7, 8. For he is a God, whose Goodness has no End.*

13, 14. It was he that made the Red Sea to retire on each Side, and to leave a Way for our Forefathers to pass, *Exod. 14. 10. For he is a God, whose Goodness has no End.*

15. It was he that made the Waters again to return over the Heads of Pharaoh and his Army, and drowned them in their Pursuit of the Israelites ; *For he is a God, whose Goodness has no End.*

16. It was he that conducted the Israelites through all the blind Paths of the uninhabited Wilderness, by a Cloud by Day, and a Fire by Night, *Exod. cap. 16. For he is a God, whose Goodness has no End.*

17. He for our sakes brought down the Power of great Princes ; *For he is a God, whose Goodness has no End.*

18. And slew Kings of mighty Power and Strength ; *For he is a God, whose Goodness has no End.*

19. As for Instance, Sion King of the Amorites, *Numb. 21. 24. For he is a God, whose Goodness has no End.*

20. And

20. And Og the King of Basan : for his mercy endureth for ever.

21. And gave away their Land for an heritage : for his mercy endureth for ever.

22. Even for an heritage unto Israel his Servant : for his mercy endureth for ever.

23. Who remembered us when we were in trouble : for his mercy endureth for ever.

24. And hath delivered us from our Enemies : for his mercy endureth for ever.

25. Who giveth Food to all Flesh : for his mercy endureth for ever.

26. O give Thanks unto the God of Heaven : for his mercy endureth for ever.

27. O give thanks unto the Lord of Lords : for his mercy endureth for ever.

Super flumina. Psal. 137.

This Psalm was wrote during the Captivity, or soon after the Return. It is a mournful Complaint of the Misery of that State, and the insulting Usage which was given them by their Assyrian Masters. The Poetry is inimitably fine, and comes up to the best Rules which the Greek and Latin Critics have laid down.

BY the Waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2. As for our Harps, we hanged them up : upon the Trees that are therein.

3. For

20. And Og the Tyrant of Basan, a huge gigantick Man, Deut. 3. 11. For he is a God, whose Goodness has no End.

21. Giving us their Countries to be held of him for a perpetual Inheritance ; For he is a God, whose Goodness has no End.

22. To be an Inheritance to the Children of Israel, his only true and faithful Worshipers ; For he is a God, whose Goodness has no End.

23. Who when we were infested by our neighbour Nations, didst deliver us from their Power, Judges, chap. 2, 3, 4. For he is a God, whose Goodness has no End.

24. Redeeming us from our other Enemies, who afterwards enslaved us ; For he is a God, whose Goodness has no End.

25. Whose Goodness is not limited to our Nation in particular, but provideth amply all good Things for the

rest of Mankind, and even the whole Creation ; For he is a God, whose Goodness has no End.

26. Therefore I beseech you all the Inhabitants of the World, to joyn in offering up your Praises to him the great God of Heaven ; For he is a God, whose Goodness has no End.

27. O offer up your Praises unto him, who is the King and Ruler of all Potentates ; For he is a God, whose Goodness has no End.

Paraphrase on Psal. 137.

WHEN we were in our disconsolate Condition, sitting down melancholily on the Banks of the Tygris and Euphrates ; thinking upon the Happiness we had lost, when we could praise God in his Temple on Mount Sion.

2. We not thinking it a proper time for Melody, we hung our Harps uselefs by us, upon the Trees on the Side of the River.

3. For they that led us away Captive, required of us then a Song and Melody in our heavinefs : Sing us one of the Songs of Sion.

4. How fhall we fing the Lord's Song : in a ftrange Land ?

5. If I forget thee, O Jerufalem : let my right Hand forget *her cunning.*

6. If I do not remember thee, let my Tongue cleave to the roof of my Mouth : yea, if I prefer not Jerufalem in my Mirth.

7. Remember the Children of Edom, O Lord, in the Day of Jerufalem : how they faid, Down with it, down with it, *even* to the Ground.

8. O Daughter of Babylon, wafed with Mifery : yea, happy *fhall be* be that rewardeth thee as thou haft ferved us.

9. Blessed *fhall be* be, that taketh thy Children : and throweth them againft the Stones.

Confitebor tibi. Pfal. 138.

This is intituled, A Pfalm of David, but the Septuagint Translation fays, That it was made ufe of by Haggai and Zachary, at the re-building the Temple. It is a pious Thankfgiving to God for Mercies received.

I Will give thanks unto thee, O Lord, with my whole Heart : even before the Gods will I fing Praife unto thee.

2. I

3. But our infulting Conquerors came prefently up to us, and bid us fing and play, tho' our Hearts were ready to break for Grief ; come, *ſay* they, you Jews that are famous for Muſick, ſing us one of your Temple-Songs, which you were uſed to ſing in your Proceſſions to Mount *Sion*.

4. Alas ! ſay we, how can we ſing one of our Feſtival Songs, which are Sacred to God, not only in ſuch a time of publick Mourning, but among a Nation of Idolaters who deſpiſe his *Worſhip* ?

5. Time is apt to wear off Grief, but ours ſinks too deep into our Souls to be obliterated ; for if ever we forget the Loſs of our City and Temple, and all the Advantages we are deprived of thereby, let our Hands be never able to ſtrike a tuneful Note on our Harps again.

6. If ever we ſhould divest our Minds of the happy Opportunities we had of worſhipping God there, let my Throat be ſo hoarſe, as never to be able to ſing again in Tune ; nay, if all my Joy and Satisfaction be not to think on

our Once famous City, and to wiſh for her rebuilding.

7. And when that happy Time comes, God will take Vengeance upon our Enemies the *Edomites*, who aſſiſted the *Babylonians* in their Sacking our City, and encouraged their Cruelty ; but Time ſhall come, when they ſhall pay dear for this Malice, *Jer.* 49. 8.

8. And thou, O *Babylon*, who haſt thus tyrannically treated us, thou ſhalt be reduced to a more miſerable Condition, than thou haſt laid us in ; *Iſa.* 13. 19.

9. And that Man ſhall be eſteemed to do a juſtifiable Act, that daſhes out the Brains of thy Children, *Iſa.* 13. 16. for putting an End to ſuch a cruel Generation as you are.

Paraphraſe on Pfal. 138.

I Will return my bounden Thanks to thee, O God, for all thy great Favours conferred upon me, with all the Heartineſs and Fervey which poſſibly I can ; I will praife thee publicly in the Congregation, in the Preſence of thy holy Angels which attend there.

2. I will

2. I will worship toward thy holy Temple, and praise thy Name, because of thy loving Kindness and Truth : for thou hast magnified thy Name, and thy Word above all *things*.

3. When I called upon thee, thou heardest me : and enduedst my Soul with much Strength.

4. All the Kings of the Earth shall praise thee, O Lord : for they have heard the Words of thy Mouth.

5. Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6. For though the Lord *be* high, yet hath he respect unto the lowly : as for the Proud, he beholderth them afar off.

7. Though I walk in the midst of Trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine Enemies, and thy right Hand shall save me.

8. The Lord shall make good his loving Kindness toward me : yea, thy mercy, O Lord, *endureth* for ever ; despise not then the Works of thine own Hands.

2. I will, in the most humble Manner, pay my Worship towards thy Tabernacle, the Place of thy Presence, praising thy Almighty Goodness for making good thy Promise to me of the Kingdom, 1 *Sam.* 16. 13.

3. During the Time of my Persecution under *Saul's* Reign, whenever I put up my Prayer to thee for Relief, thou wast graciously pleased to hear me, and enable me with Patience to go through my Sufferings with cheertfulness.

4. All our neighbouring Kings, when they hear of the strange Deliverances which thou, by thy miraculous Power, hast procured me, shall magnify the Power and Goodness of so great a God.

5. They shall make the Subject of their Song, the wonderful Methods which thy Providence has taken, in bringing me to the Crown of *Israel*.

6. Tho' the Lord be constituted in the most exalted Degree of Glory and Happiness, yet he is pleased to condescend to take Care of any of the

poorest of his Creatures; and his Hand can reach the highest and greatest Prince in the World, and chastise him for his Oppression shewn unto any of his pious Servants.

7. And if I should ever happen to fall into the like Trouble again, thy Goodness will again, I am confident, afford me the like Support ; and I am sure thou wilt restrain the Fury of my Enemies, from doing me any substantial Mischief, and wilt preterve me from their Contrivances against me.

8. And I doubt not but that Good will make good all that is wanting, towards the Completion of his Promise to me, and that he will settle all the present Commotions in the Kingdom : For thy Goodness has no Extent or Bounds, therefore, I beseech thee, O Lord, do not forsake me, who am the Creature of thy Hands, who hast raised me to the Regal Dignity which I did not in the least expect or aspire to.

MORNING PRAYER.

Domine, probasti. Psal. 139.

This Psalm being composed by David, is an excellent Hymn upon God's great Attributes, his Omnipresence and Omniscience. To these David appeals, for an Approbation of his Integrity and the honesty of his Intention. It is probable it was wrote during Saul's Reign, when he was traduced for having ill Designs against that Prince.

O Lord, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising, thou understandest my Thoughts long before.

2. Thou art about my Path, and about my Bed : and spiest out all my ways.

3. For lo, there is not a Word in my Tongue : but thou, O Lord, knowest it altogether.

4. Thou hast fashioned me behind and before : and laid thine Hand upon me.

5. Such knowledge is too wonderful and excellent for me : I cannot attain to it.

6. Whither shall I go then from thy Spirit : or whither shall I go then from thy Presence ?

7. If I climb up into Heaven, thou art there : if I go down to Hell, thou art there also.

8. If I take the Wings of the Morning : and remain in the uttermost parts of the Sea ;

9. Even there also shall thy Hand lead me : and thy right Hand shall hold me.

10. If I say, Peradventure the darkness shall cover me : then shall my Night be turned to Day.

11. Yea,

Paraphrase on Psal. 139.

O Lord, thy All-seeing Eye doth look into every Secret of my Heart, thou knowest not only my outward Actions, and all the Thoughts of my Mind, but thou knowest what my Resolutions will be, before I have determined them.

2. Wheresoever I walk, thou art present to me, and wherever I lie down, thou art by me ; and thou art conscious to all the private Ends I am driving at.

3. Whatever I am to speak thou knowest, not only before I utter it, but before I think of it.

4. Every Part of me is formed by thy excellent Skill and Wisdom, thy Hand fashioning me into the Shape which I appear in.

5. O how wonderful and adorable is this thy infinite Knowledge ! it perfectly overwhelms my Mind to reflect upon it.

6. To what Place of the Universe should I retire, if I had a mind to avoid thy Presence ?

7. If I should mount up to the highest Heaven, there I should run upon the bright Throne of thy Presence : If I should run into the lowest Vaults of the Earth, thy Omnipresence would reach me there also.

8. If I should borrow the Swiftnes of the Sun, and should run through the whole Heavens in a few Hours, even from the Eastern to the Western Sea.

9. I should not remove farther from thee, but must be beholding to thy Providence to support me.

10. If I should be so foolish as to think, that I might do any Action in the dark, so as to be hid from thee, I should quickly learn, that thy Eye can see into the blackest Shades, as easily as at Noon-day.

11. Yea, the darkneſs is no darkneſs with thee, but the Night is as clear as the Day : the darkneſs and light *to thee* are both alike.

12. For my Reins are thine : thou haſt covered me in my Mothers Womb.

13. I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy Works, and *that* my Soul knoweth right well.

14. My Bones are not hid from thee : though I be made ſecretly, and faſhioned beneath in the Earth.

15. Thine Eyes did ſee my ſubſtance, yet being unperfeſt : and in thy Book were all *my* Members written ;

16. Which Day by Day are faſhioned : when *as yet there was* none of them.

17. How dear are thy Counſels unto me, O God : O how great is the Sum of them !

18. If I tell them they are more in number than the Sand : when I wake up, I am preſent with thee.

19. Wilt thou not ſlay the Wicked, O God : depart from me ye Blood-thirſty Men.

20. For they ſpeak Unrighteouſly againſt thee : and thine Enemies take thy Name in vain.

21. Do

11. For there can be no ſuch Thing as Darkneſs with thee, who thy ſelf art the inexhauſtible Fountain of Light, thou finding no Changes by the Vicifſitudes of Day and Night.

12. For why ſhould I think, that I ſhould be ever hid from thee, ſince all my inward Parts and Vitals are of thy composing ; for thou didſt, as it were, ſit upon me, and hatch me, when I was in my Mother's Womb ;

13. And if I turn my Eyes upon my own Make, I cannot but own the Formation of my Members to be an admirable and ſtupendious Contrivance.

14. None of my inward Parts, which have remained undiscovered to any mortal Eye, were hid to thee ; when thou ſecretly formedſt me into Shape, when I lay as it were under Ground in my Mother's Womb.

15. I was intimately known to thee, when I was but an Embryo, and my Body was not yet come to Shape and Perfection ; thou didſt keep as it were a Register of all the various Parts of my Body, and didſt note them down, and draw out the Model thereof in thy Table-book, before they were formed.

16. Which afterwards advanced gradually into Shape, from a Maſs of Fleſh, which at firſt ſeemed nothing like an Humane Body.

17. O how admirable are the Deſigns of thy Providence ! and how infinitely various !

18. To go about to number them, were as fruitleſs a Work, as to tell the Sands upon the Sea-ſhore ; I am tired and fall aſleep, when I go to reckon them, and when I awake again I find the Task as difficult.

19. However, this Leſſon I can learn from thy Providence, that thou wilt not ſuffer wicked Men to go on long in their daring Impieties, but wilt in thy good Time bring them to condign Punishment ; but whether or no God takes ſpeedy Vengeance upon them, this I am reſolved, to have no Converſation with bloody-minded Men.

20. For theſe Men make it their Buſineſs, blaſphemouſly to talk againſt thee, and the Diſpenſations of thy Providence, ſwearing falſly by thy Name, to advance themſelves, and to injure others.

21. Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22. Yea, I hate them right sore : *even as though* they were mine Enemies.

23. Try me, O God, and seek the ground of my Heart : prove me, and examine my Thoughts.

24. Look *well if there be any way* of Wickedness in me : and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

This Psalm was composed by David in his Troubles during Saul's Reign. The particular Occasion seems to be the Information of the Ziphites against him. 1 Sam. 23. 20.

Deliver me, O Lord, from the evil Man : and preserve me from the wicked Man.

2. Who imagine mischief in their Hearts : and stir up Strife all the Day long.

3. They have sharpened their Tongues like a Serpent : Adders Poison is under their Lips.

4. Keep me, O Lord, from the Hands of the Ungodly : preserve me from the wicked Men, who are purposed to overthrow my goings.

5. The Proud have laid a Snare for me, and spread a Net abroad with Cords : yea, and set Traps in my way.

6. I said unto the Lord, Thou *art* my God : hear the Voice of my Prayers, O Lord.

7. O Lord God, thou strength of my Health : thou hast covered my Head in the Day of Battle.

8. Let

21. Therefore I have an utter Aver-
sion to them, because they offer such
despight to thee and thy Worship ; be-
ing highly concerned to see them so no-
toriously to violate thy Commands.

22. Nay, I hate them for their Wicked-
ness committed against thee, more
than for any Injuries offered to me.

23. But, O Lord, I beseech thee,
strictly to look into the Recesses of my
Heart, and turn over every Thought
of mine.

24. And then impartially to pass a
Judgment upon me, if there be any of
those ill Designs harboured within me,
which my Adversaries lay to my Charge;
and if there be not, I beseech thee to
afford me thy Grace, that I may per-
severe in a Course of Piety, that I may
at last obtain everlasting Happiness.

Paraphrase on Psal. 140.

O Lord, I beseech thee to defend me
from the wicked Contrivances
which my Enemies are forming against
me.

2. Who lay all their Thoughts to-
gether to work my Ruin, and to bring

me into publick Hatred and Contempt.

3. No Serpents Tongue conveys more
Venom, than the Tongues of these
wicked Calumniators.

4. I beseech thee to protect me from
the insidious Practices of these false
Men, who by all the malicious Arts
which their Fury can suggest, are en-
deavouring to work my Ruin.

5. No Hunter or Fowler does with
more Cunning spread his Nets, and lay
his Traps, than these my Enemies set
themselves to invent deceitful Methods
to destroy me.

6. But tho' I, of my self, am not able
to defeat their crafty Projects, yet
thou, my God, I trust, wilt secure me
from them ; and therefore I beseech
thee to hear my Prayers, which I put
up to thee, on this Behalf.

7. I depend intirely upon thy Al-
mighty Power and Goodness for my De-
liverance ; and I am the more encourag-
ed to do so, because thou hast formerly
defended me, being in extreme Danger,
when I fought with that mighty Cham-
pion Goliath, 1 Sam. 17. 39.

8. Let not the Ungodly have his desire, O Lord : let not his mischievous Imagination prosper, *lest* they be too proud.

9. Let the mischief of their own Lips fall upon the Head of them : that compass me about.

10. Let hot burning Coals fall upon them : let them be cast into the Fire, and into the Pit, that they never rise up again.

11. A Man full of Words shall not prosper upon the Earth : evil shall hunt the wicked Person to overthrow *him*.

12. Sure I am that the Lord will *avenge* the Poor : and maintain the Cause of the Helpless.

13. The Righteous also shall give Thanks unto thy Name : and the Just shall continue in thy sight.

Domine, Clamavi. Psal. 141.

This Psalm was likewise wrote by David, in his Troubles during Saul's Reign. He does in particular beg of God's Grace, that he might not by any intemperate or imprudent Word give his Adversaries advantage against him.

Lord, I call upon thee, haste thee unto me : and consider my Voice, when I cry unto thee.

2. Let my Prayer be set forth in thy sight *as the Incense* : and let the lifting up of my Hands be an Evening Sacrifice.

3. Set a Watch, O Lord, before my Mouth : and keep the door of my Lips.

4. O let

8. But I beseech thee not to suffer my outrageous Enemies to work their Will upon me in my Destruction, if for no other Reason, that they may not be encouraged to tyrannize over other innocent Persons, with the like Cruelty.

9. But rather let those evil Contrivances which they have advanced against me, fall back upon themselves, and that they may be involved in the same Ruin which they designed to bring upon me.

10. The dreadful Judgment of *Sodom* shall befall them, burning Coals raining down on their Heads; and they shall be thrown down into a Pit in the Ground, from whence they shall not be able to rise up.

11. Men that are full of such false and deceitful Words, as these wicked Informers are, shall never thrive by their fraudulent Arts; their own Wickedness shall pursue and overtake them, as a Hound does his Prey.

12. But this I will rely on as an undoubted Maxim, that God will, in his good Time, vindicate the Cause of innocent Persons, who have not outward Help to support them.

13. And it is likewise as certain a Truth, that there will be a Time, when good Men shall pay their Thanks to God for his delivering them out of their Trouble; and in which all pious Persons shall manifestly appear to be under the particular Care of God's Providence.

Paraphrase on Psal. 141.

O Lord, my present Danger is very great, I beseech thee therefore to quicken thy Paces to come to my Assistance, and vouchsafe to hear my Petition, which I never put up to thee with greater Earnestness.

2. Altho' I am pent up in a barren Wilderness, where I have no Opportunity of joyning in the publick Worship; yet I beseech thee, let my Prayers be acceptable to thee, as the Fumes which arise from the Sacrifices at *Jerusalem*.

3. I beg of thee, that thou wouldst afford me Grace; and Prudence, to govern my Discourse, that I may not intemperate my Advise.

4. O let not mine Heart be inclined to any evil thing : let me not be occupied in ungodly Works, with the Men that work Wickedness, lest I eat of such things as please them.

5. Let the righteous rather smite me friendly : and reprove me.

6. But let not their precious Balm break my Head : yea, I will pray yet against their Wickedness.

7. Let their Judges be overthrown in stony Places : that they may hear my Words, for they are sweet.

8. Our Bones lie scattered before the Pit : like as when one breaketh and heweth Wood upon the Earth.

9. But mine Eyes look upon thee, O Lord God : in thee is my Trust, O cast not out my Soul.

10. Keep me from the Snare that they have laid for me : and from the Traps of the wicked Doers,

11. Let the Ungodly fall into their own Nets together : and let me ever escape them.

4. O let me not be tempted to do any unlawful Action for my Security, nor follow the Example of my wicked Enemies, who never stick at such Methods, lest I be ensnared by their Prosperity, to fall off from the Observation of thy Commandments.

5. But rather let me enjoy the Conversation of good Men and true Friends, that will rebuke me for my Misconducts and Failures which they observe in me.

6. For these fraternal Corrections shall not break my Head, but shall be like a precious Unguent poured upon it, which would rather heal a Wound which was there before ; and as for the wicked Designs of my Adversaries, all the Opposition which I shall make against them, shall be by my Prayers.

7. As for the unjust Judges who have condemned me without being heard, they shall be thrown down headlong

from a Rock, as they have deserved ; and in spite of them, my Words, which are full of Duty to the King, and Courtousness to all others, shall be heard.

8. But, alas, our Friends at present are unmercifully destroyed, and our Bones lie scattered about, as Chips round a Tree that is cutting down.

9. But, O Lord, my sole Expectation is in thee for Deliverance ; O do not any longer expose the Life of thy Servant to so great a Peril.

10. But, I beseech thee, of thy Goodness, to preserve me from those Ambushes, and treacherous Designs, which they have laid against me.

11. Let these wicked Men fall themselves into the Net, which they have, with so much Craftiness, spread to take me ; and let me escape this and all the other insidious Designs, which they shall hereafter advance against me.

Lessons for the XXIXth Day of the Month throughout the Year.

January 29.	February 29.	March 29.	April 29.
Morn. Exod. 4. Matt. 26.	Morn. Deut. 13. Matt. 7.	Morn. Ruth. 3. John 16.	Morn. 1 Kings 4. Acts 26.
Even. Exod. 5. 1 Cor. 10.	Even. Deut. 14. Rom. 12.	Even. Ruth. 4. Philem.	Even. 1 Kings 5. 1 John 5.
May 29.	June 29.	July 29.	August 29.
Morn. Neh. 10. Matt. 27.	Morn. Eccles. 15. Acts 3.	Morn. Jer. 23. John 17.	Morn. Hof. 8. Acts 27.
Even. Neh. 13. 1 Cor. 12.	Even. Eccles. 19. Acts 4.	Even. Jer. 24. Heb. 1.	Even. Hof. 9. 2, 3. John.
September 29.	October 29.	November 29.	December 29.
Eccles. 19. Luk. 13. Eph. 1. U. 5.	Eccles. 19. Luk. 13. Eph. 1. U. 5.	Morn. Isa. 12. John 21. Even. Isa. 13. Heb. 5.	Morn. Isa. 61. Acts 26. Even. Isa. 62. 2 John.

EVENING PRAYER.

Voce mea ad Dominum. Psal. 142.

This Psalm is intituled, A Mafchil of David, a Prayer when he was in the Cave. For by the information of the Keillites against him, Saul came to pursue him in the Wilderness of Engedi, and being hid in a Cave there, Saul came accidentally thither when David cut off the Skirt of his Garment, 1 Sam. chap. 24.

I Cried unto the Lord with my Voice : yea, even unto the Lord did I make my supplication.

2. I poured out my Complaints before him : and shewed him of my trouble.

3. When my Spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a Snare for me.

4. I looked also upon my right Hand : and saw there was no Man that would know me.

5. I had no place to flee unto : and no Man cared for my Soul.

6. I cried unto thee, O Lord, and said : Thou art my hope and my portion in the Land of the Living.

7. Consider my Complaint : for I am brought very low.

8. O deliver me from my Persecutors : for they are too strong for me.

9. Bring my Soul out of Prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the Righteous resort unto my Company. *Domine,*

Paraphrase on Psal. 142.

I Cry unto my God, with all the Vehemence and Earnestness as I am able ; I put up my humble Suit to the Great JEHOVAH, Oh ! that he would be pleased to afford a favourable Answer to it.

2. I pour out my bitter Complaints, in my Prayer to him, and lay all my Wants before him.

3. Thou art sensible how my Mind is overcharged with an intolerable Degree of Grief ; what bye and lonesome Ways I am forced to take for my Security ; and what insidious Arts my Enemies do continually make use of for my Destruction.

4. I turn about to look for my Companions, who used to be on my right Hand to attend me ; but I find every one is shy of my Company, and if I direct my Discourse to any, they pretend not to know me.

5. I have no Place of Succour to fly to, every Village and Town being strictly watched by Saul's Troops ; and no Friend will venture to harbour me

in his House, to save my Life with the Danger of his own.

6. Therefore to thee alone, O my God, I make my Application for Relief ; for thou art the only Hope which I have to depend upon in the World.

7. O I beseech thee hear my Prayer, for I am brought now to the very Extremity of Danger, which thy Almighty Hand alone can rescue me from.

8. O free me from the irresistible Power of my enraged Adversaries, who are too mighty for me to contest with ; and unless thou dost interpose thy Power, they will utterly destroy me.

9. And lastly, I beseech thee to free me from my exiled State, and this dark Cave which I am confined to ; and give me an Opportunity of publishing my Thanks for so great a Favour in the publick Congregation ; and then I shall have the Company likewise of other pious Men, who will joyn with me in praising God, for his maintaining the Cause of an innocent Person.

Domine, exaudi. Psal. 143.

This is intituled, A Psalm of David, and is thought to be composed by him, during the Rebellion of his Son Absalom, and so it was inscribed in some old Greek Copies.

Hear my Prayer, O Lord, and consider my desire : hearken unto me for thy Truth and Righteousness sake.

2. And enter not into Judgment with thy Servant : for in thy Sight shall no Man living be justified.

3. For the Enemy hath persecuted my Soul, he hath smitten my Life down to the Ground : he hath laid me in the darkness, as the Men that have been long dead.

4. Therefore is my Spirit vexed within me : and my Heart within me is desolate,

5. Yet do I remember the time past, I muse upon all thy Works : yea, I exercise my self in the works of thy Hands.

6. I stretch forth my Hands unto thee : my Soul *gasps* unto thee as a thirsty Land.

7. Hear me, O Lord, and that soon, for my Spirit waxeth faint : hide not thy Face from me, lest I be like unto them that go down into the Pit.

8. O let me hear thy loving kindness betimes in the Morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my Soul unto thee.

9. Deliver me, O Lord, from mine Enemies : for I flee unto thee to hide me.

10. Teach

Paraphrase on Psal. 143.

O Lord, I beseech thee to grant my earnest Prayer, which I offer'd to thee, in this my extraordinary Difficulties ; and to make good thy gracious Promise, which thou hast formerly made to me, of your saving me from any extreme Danger.

2. I beseech thee, do not thou deal with me according to the Strictness of a severe Judge, for the Sins which I have committed, which I own have brought this Trouble upon me : for if thou shouldest scan every Man's Actions after that Rate, the most innocent Man in the World could not escape Condemnation.

3. My Enemy, who is the more grievous to me, because he is my own Flesh and Blood, has endeavour'd to take away my Life, tho' he has received his own from me, and has almost actually brought me to the Grave : He has forced me to hide in Holes and Caverns, as a Man that is buried.

4. For this reason, I am under the deepest Depression of Spirits, and my Heart has no Comfort remaining.

5. But yet, for all this, I remember

what great Deliverances thou wast wont to procure me in my younger Days ; thinking upon those miraculous Operations of thy Providence, which thou didst usually interpose on my Behalf.

6. I constantly stretch out my Hands to thee in my Prayer for thy Help ; a Field parched by the Sun's scorching Heat does not more eagerly gasp after the Rain, than my Soul panteth after thee.

7. O hearken to my Petition with all possible speed, my Exigencies requiring a quick Remedy, for I am in a very languishing Condition ; and if thou shouldest add to my Troubles, by thy withdrawing thy Favour from me, I am a perfect dead Man.

8. Do not thou stay till late at Night, before thou do'st afford me thy Protection, but deliver me early in the Morning, and with all the speed that is possible, for I entirely trust in thee for Succour : be thou my Director to guide me in the Course which thou would'st have me to take for my Preservation.

9. O free me from the prevailing Power of my Enemies : for I have no one to fly to, for to succour me, but only thee.

10. But

10. Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the Land of Righteousness.

11. Quicken me, O Lord, for thy Names sake : and for thy Righteousness sake bring my Soul out of trouble.

12. And of thy goodness slay mine Enemies : and destroy all them that vex my Soul, for I am thy Servant.

MORNING PRAYER.

Benedictus Dominus. Psal. 144.

This is intituled, A Psalm of David, in the Hebrew ; in the Greek and vulgar Latin 'tis added against Goliath. But if the Psalm had any relation to that Affair, it was certainly composed after David's coming to the Kingdom, from Verse the second, and it seems to refer to some of his Victories over the Philistines at the Beginning of his Reign.

Blessed be the Lord my strength : who teacheth my Hands to War, and my Fingers to fight ;

2. My Hope and my Fortrefs, my Castle and Deliverer, my Defender, in whom I trust : who subdueth my People *that is under me.*

3. Lord, what is Man, that thou hast such respect unto him : or the Son of Man, that thou so regardest him ?

4. Man is like a thing of nought : his time passeth away like a shadow.

5. Bow thy Heavens, O Lord, and come down : touch the Mountains, and they shall smoke.

6. Cast forth thy Lightning, and tear them : shoot out thine Arrows, and consume them.

7. Send

10. But above all, I beg that thy gracious Goodness would be pleased to direct me in the Course of a godly and pious Life, and that, by the Motions of thy holy Spirit, I may fit and prepare my self for a better World.

11. I beseech thee, for the Honour of thy great Name, to refresh and revive me, after this long Series of Trouble, and set me free from these impenitent Dangers, according unto thy faithful Promises made unto me.

12. And that, out of thy Goodness, which I have so long experienced, thou wouldest cut of my Enemies, and not suffer them to do me any further Mischief ; for I am intirely devoted to thy Service, and therefore I trust thou wilt not desert thy Dependant.

Paraphrase on Psal. 144.

ALL Glory be ascribed to the great God who has taught my Hands and Fingers, which were formerly used only to play upon the Harp, now to use the rough Weapons of War with Skill and Dexterity.

2. On thee alone, O God, is my de-

pendance, thou art my Castle and Defence, and my Protector ; and by whose Power I have, in Part, subdued the neighbouring Countries, *2 Sam. 8. 1.*

3. Lord, what a poor Thing is Man at the best, in respect of thy Glory ! but still what a greater Wonder it is, that the great God of Heaven should vouchsafe to take Care of such a worthless Creature as my self, and to raise him from an inferior Condition to such an Height of Glory and Honour.

4. For Man is a Creature but of short Continuance, his Life vanishes away like a Shadow.

5. And now, O Lord, I must again beg thy Assistance for my preservation against my Enemies, who, notwithstanding their former Defeats, are still molesting me ; therefore do thou make thy Appearance in my Behalf, after thy accustomed Manner, *viz.* by bending down the Clouds to let thee down, and setting the Mountains on Fire.

6. Dart forth thy Lightnings and send my Adversaries into Shivers, and let thy fiery Darts destroy them.

7. Let

7. Send down thine Hand from above: deliver me, and take me out of the great Waters, from the hand of strange Children;

8. Whose Mouth talketh of Vanity: and their right Hand is a right Hand of Wickedness.

9. I will sing a new Song unto thee, O God: and sing Praises unto thee upon a ten stringed Lute.

10. Thou hast given Victory unto Kings: and hast delivered David thy Servant from the peril of the Sword.

11. Save me, and deliver me from the Hand of strange Children: whose mouth talketh of Vanity, and their right Hand is a right Hand of Iniquity.

12. That our Sons may grow up as the young Plants: and that our Daughters may be as the polished corners of the Temple.

13. That our Garners may be full and plenteous with all manner of store: That our Sheep may bring forth thousands, and ten thousands in our Streets.

14. That our Oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15. Happy are the People that are in such a Case: yea, blessed are the People who have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

The Title of this Psalm is, David's Psalm of Praise, the only Psalm in the Book with this Title. It is not manifest upon whose occasion it was written. The Verses begin with the Alphabetical Letters in order, only Nun is wanting.

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2. Every

7. Let down thy Hand and draw me up out of the Ocean I am almost drowned in; and deliver me from the Power of these Idolatrous Nations which are now warring against me, 2 Sam. 10. 3.

8. Which are false deceitful People, 2 Sam. 10. 4. and who stick at doing nothing that is base and wicked.

9. And if thou art pleased to make me successful in this Enterprize, I will in Gratitude compose a new Psalm to thy Honour, to be sung upon a Lute of ten Strings.

10. For 'tis not the numerous or the valiant Armies of Princes which procure them Victory, but thy good Providence: and 'tis to the same that I ascribe all my Deliverances and Successes in Battle.

11. And now I beseech thee, preserve me again from the Army of these false Idolaters, who stick at acting no wicked or base Thing.

12. That under the Blessing of a lasting Peace, our Sons may grow up like choice young Plants in a Nursery, and that our Daughters may be beautiful as

the polished Pillars of a Temple or a Palace.

13. That our Granaries may be loaded with Corn of every Sort; and that our Sheep may so wonderfully encrease, that they may not only fill our Fields, but even our Towns and Villages.

14. That our Oxen may be all lusty, and fit to labour in Husbandry; that there be no Plundering and Desolation; no carrying away our People for Prisoners into the Enemies Army; and no making Complaints of the Miseries and Losses of War.

15. In a happy Condition are those People who have these Advantages attending them; but more happy is that People who worship the true God, who will confer these and greater Benefits upon his Voraries.

Paraphrase on Psal. 145.

I Will extol thy Name, O God, my King and Governour, and will never leave singing Praises to thee, as long as I live.

2. Every Day will I give thanks unto thee: and praise thy Name for ever and ever.

3. Great is the Lord and marvellous, worthy to be praised: there is no end of his greatness.

4. One Generation shall praise thy Works unto another: and declare thy Power.

5. As for me, I will be talking of thy Worship: thy Glory, thy Praise and wondrous Works;

6. So that Men shall speak of the might of thy marvellous Acts: and I will also tell of thy greatness.

7. The memorial of thine abundant kindness shall be shewed: and Men shall sing of thy Righteousness.

8. The Lord is gracious and merciful: long-suffering, and of great goodness.

9. The Lord is loving unto every Man: and his mercy is over all his Works.

10. All thy Works praise thee, O Lord: and thy Saints give thanks unto thee.

11. They shew the Glory of thy Kingdom: and talk of thy Power;

12. That thy Power, thy Glory, and Mightiness of thy Kingdom: might be known unto Men.

13. Thy Kingdom is an everlasting Kingdom: and thy Dominion endureth throughout all Ages.

14. The

2. Not a Day shall pass in which I will not exercise my self in this Duty, during my whole Life.

3. The Lord is a great God, and worthy of our profoundest Admiration and Veneration; and when we have ascribed all possible Perfection which we can think of to his Nature, there is infinitely more remains which we cannot conceive.

4. Thy Works are so wonderful and miraculous, that it shall not content the present Generation in which they were done to admire them, but they shall in Records and Tradition hand them down to the following.

5. And as for my self, I promise that thy miraculous Actions shall be the constant Theme of my Discourses, I shutting out from my Mouth all other Talk.

6. And I will encourage others by my Example to take the same Subject of Conversation; I my self beginning with a Declaration of what great things thou hast done for thy Servants.

7. From hence the Memory of thy great Acts shall be continually kept up, and Hymns shall be composed in Honour of them.

8. The Lord is full of Kindness and Compassion; he patiently a great while bears the Offences committed against him; and is always ready to do Kindnesses.

9. Nay, his Goodness is extended to all Mankind; nay further, every Part of the Creation does, some way or other, partake of his Bounty.

10. The Praise of thy admirable Wisdom, is shewn forth by every the most minute Work of thy Creation; and thy faithful People do, in their daily Worship, recognize thy Goodness and Majesty.

11. In their Hymns to thy Honour, and in their constant Conversation, they declare thy extraordinary Power manifested in their Behalf.

12. To the end, that the rest of Mankind may be sensible, what admirable Order thou dost observe in the Government of thy People, and what amazing Acts thou dost perform for their Preservation.

13. And that thy Kingdom is not subject to any Changes or Vicissitudes, but that it will remain to all Eternity, in the same Majesty and Glory which it displays now.

14. The

IX. day.

The Psalms.

Morning.

The Lord upholdeth all such as fall : and lifteth up all that are down.

15. The Eyes of all wait upon thee, O Lord : and thou givest them their Meat in due season.

16. Thou openest thine Hand : and fillest all things living with plenteousness.

17. The Lord is Righteous in all his Ways : and Holy in all his Works.

18. The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19. He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20. The Lord preserveth all them that love him : but scattereth abroad all the Ungodly.

21. My Mouth shall speak the Praise of the Lord : and let all Flesh give Thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

These five last Psalms are called the Hallelujahs, because they begin and end with that Word. The vulgar Latin ascribe this Psalm to Haggai and Zachary ; and Grotius says, that this Inscription was formerly in Origen's Hexapla. Some attribute it to David. It contains a Celebration of God's Praises for his Creation and Preservation ; and particularly for his inviolably maintaining his Promises which he has made to his People.

Hallelujah. PRAISE the Lord, my Soul, while I live will I praise the Lord : yea, as long as I have any Being, I will sing Praises unto my God. 2. O put

14. The Lord is constantly ready to do all Acts of Kindness for his Servants, supporting them that are sinking thro' any Misfortune or Trouble, and raising up them that are down.

15. The Eyes of all the Creation do look up, and expect their Food from thee, and thou never failest to give it them as they want it.

16. Thou who keepest an inexhaustible Treasure of all good Things, dost continually open thy Hand, and distribute abroad into the World, a flowing Plenty of every Thing that is Good and Desirable.

17. And though some Things in this World may befall us, which may not be so agreeable to our carnal Desires, yet every Thing is disposed by him with a most exquisite Justice, and according to the unerring Judgment of his eternal Wisdom.

18. We need not give ourselves more Trouble, than to put up our Addresses to him, and he is as ready to redress our Wants, as we are to ask for the Favour, if we are faithfully disposed to serve him.

19. He will do every Thing that is reasonable for their sakes who are his devout Servants ; and when they are under any Distress, he will deliver them from their Misfortune.

20. He is a constant Protector of his faithful Servants ; but all wicked and profane Persons, he will as certainly involve in an unremediable Destruction.

21. Therefore I promise, for my Part, to celebrate the Name of our great God, with Hymns composed to his Honour ; and I would exhort all the whole Creation to join with me in his Praise, by reason of the common Benefits which they receive from him, and that they would never intermit this pious Exercise as long as they live.

Paraphrase on Psal. 146.

Hallelujah. PRAISE the Lord, but in particular, O my Soul, do thou raise up all thy Affections to magnify his Goodness ; nay, for my Part I promise, that as long as thou art pleased to continue me in my Being, I will make it my Business to compose Hymns, and to sing to thy Honour. 2. But

7.

Hallel

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3.
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4.
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5. Pr.
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6. Let eve

Paraphrase on P

O Praise God for th.
Purity and Holine
ture ; praise him for the v
his Power.

2. Praise him for the
Actions, which he has done
Delence of his People, and let us
vour, as much as may be, the
Praise may bear some Proportion to
Deliverances.

3. Praise him with every Kind of
Musick, which is used in Triumphs and
great Festivals, not only upon the so- L.

F N T A